

'Mandate To Minister' Subject SBC President's Address

By H. Franklin Paschall
President
Southern Baptist Convention

Jesus said, "The Son of Man came not to be ministered unto but to minister."

And again He said, "As the Father hath sent me even so send I you." From the mountains of inspiration and worship we go down.

Dr. Paschall into the lowlands to serve. Sir Walter Scott observed that the most beautiful scenery in Scotland is where the highlands and lowlands meet.

The Pattern of Ministry in the New Testament

There is a pattern of ministry in the New Testament. It is a ministry under authority. One word translated "minister" means under-rower. It is the picture of a servant rowing the boat under the authority and direction of the captain. In the New Testament, ministry is not optional but mandatory. It is under the authority and direction of our Lord Jesus Christ, the Chief Captain.

There is the liturgy type of ministry, ministering to God in worship. It is public. Luke

wrote, "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2) (also note Romans 12:1,2). An alive, relevant, spiritual worship service will issue in missionary action. The need today is not to do away with the corporate ministry of worship but to make it vital and productive.

There is the deacon type of ministry. Jesus was a deacon. This type of service predominates in the work of Jesus and His disciples. It is a ministry in little things. The deacons were chosen to care for specific and neglected needs. There may be many volunteers to do big, noteworthy things but where are the volunteers to do the menial, unnoticed tasks. Christian ministry is at its best when credit is not sought for services rendered. It does not really matter who is the greatest in the Kingdom of God but it does matter who is concerned to serve wherever there are human needs.

The deacon type of ministry is to persons. Jesus was concerned with the needs of human beings. Christian service is never cold, impersonal and matter-of-fact. It is warm, friendly, compassionate.

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Dr. Young's cable affirmed, "Hospital construction well under way."

In addition to Dr. and Mrs. Young (of Ruston, La.), the Baptist medical staff of Jibla consists of Miss Jean Potter (of Johnson City, Tenn.) and two national nurses, one from Spain and one from Egypt.

Four additional persons have been appointed by the Foreign Mission Board for medical work in Yemen. Three of them are in language study in Austin, Tex., and the

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issue, but it was withdrawn.

"It's a miracle," Shriver confessed. "When we started everyone said we'd have hundreds of injunction actions challenging what they claimed would be our violation of church-state separation."

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the workings of the Office of Economic Opportunity (OEO) in an interview with Walker L. Knight, editor of Home Missions magazine. The interview is featured in the June issue.

"From the beginning of this effort, nearly all religious groups have been overwhelmingly in favor of what we are attempting," Shriver said. "And I continue to see an important role or the church."

"Any religiously-motivated person should be participating . . . because if there is anything that comes through in the Bible 100 percent it is that you help your fellowman."

Shriver explained that OEO guidelines concerning the granting of funds to religious groups were drawn up by groups whose membership included leading Baptists. He said OEO also maintains an inspection department to protect against potential or actual breaches of these guidelines.

The director revealed that only one lawsuit had been filed in a challenge of any OEO grant. The suit was filed in the summer of 1965 in Kansas challenging Head Start in relation to the church-state

issue, but it was withdrawn.

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for religious expression is more alive in the Soviet Union than most Americans realize.

"The pressures under Stalin were almost unbelievably hard and effective, but did not crush the spirit of the people," the professor said.

"There is something in man which revolts when he is told that the only measure of his worth is his productive efficiency, that after life there is nothing."

Zernov, who fled Russia during the Bolshevik Revolution, noted that Russia has no fewer Christians per capita than any other European country, although Communist pressure has forced the churches to be less sophisticated in beliefs and practices.

"Actually, anti-Christian pressure brings about a curiosity within many Russian people," he said, "and as a result of mere investigation, many are converted." He noted that while millions of rubles are spent annually to promote atheism, Russia has

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Christianity was a key factor in Svetlana Stalin's defection to the United States, he said, and the same urge

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Rogers Assists Oregon, Alaska

Dr. Foy Rogers, secretary of the Cooperative Missions Department, will attend a meeting on June 8-9 in McMinnville, Oregon of the superintendents of missions of the Washington - Oregon Baptist Convention.

He will lead a conference on the Church Development Ministry.

Following this meeting Dr. Rogers will then fly to Alaska where he will assist in orientation of summer missionaries and conduct a workshop on associational missions.

While there he will also make plans for the missionaries from Mississippi who will participate in the 1968 crusade in that state.

Dr. Rogers also plans to visit the Baptist headquarters buildings in both state conventions and to observe the work and methods of superintendents of missions and summer missionaries in both states.

By Landrum P. Leavell
Pastor First Baptist Church
Wichita Falls, Texas
Acts 20:16-32

We are living in the day of the image-breaker, commonly called the iconoclast.

When we look about we see institutions and organizations once considered sacrosanct or holy, have now been deposed, trampled, criticized and maligned. Everything seems to have changed. Clergy and laity alike do strange things in the name of Christianity.

Dr. Leavell In our topsy-turvy world, for instance, we posit a Christianity that demands the "death of God." We endorse sexual promiscuity as illustrative of redemptive love and create conflict as an instrument of reconciliation, all of which is foreign to everything that we have ever believed and held true. In fact, our world has become so mixed up that

Church and State, it is easy to forget the dignity and worth of human beings and personal needs.

Jesus introduced a new dimension in service. Before Him, the many served the

few, the poor served the rich, the small served the great, the disciples served the teacher. Jesus reversed all this. He inverted the pyramid of service. The one at the apex became responsible to provide

for the welfare of all under him.

The Purpose of New Testament Churches

The ministry of Jesus was passed on to the churches. It was to be a

ministry to the saints (II Corinthians 9:1; Hebrews 6:10; Ephesians 4:11,12) and to the world (II Corinthians 4:1; 5:18-20). The ministry committed to us is one in source and purpose. We have received "this ministry," not these ministries. We are the churches

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MISSIONARIES IN YEMEN OK

The Foreign Mission Board has received (Monday, May 15) a cable from Dr. James M. Young, Jr., missionary doctor in Yemen, with news that all missionaries there are well.

United States foreign aid officials in Taiz, town in the southern highlands of the small Middle Eastern country, have been caught in civil strife which erupted anew in mid-April between the country's royalists and republicans.

Although some Americans have been evacuated from Taiz, the three Southern Baptist missionaries in Yemen have been considered safe. They are stationed at Jibla—about 40 miles north of Taiz—where a prefabricated hospital is being erected.

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Several leaders who will be instrumental in the new Week-Day Ministries Program at Crestwood Baptist Church in Jackson hold conference to plan several phases of work. From left: Mrs. Fred Tarpley, director; Rev. G. A. McCoy, pastor; David Smitherman, church minister of music and education, and Dr. Foy Rogers, secretary of Cooperative Missions Department.

First Week-Day Program Set

A Week-Day Ministries Program, the first of its kind in the state, has been started at Crestwood Baptist Church in Jackson.

This program is sponsored jointly by the church, Hinds County Baptist Association, the Mississippi Baptist Convention Board and the Home Mission Board, Atlanta.

Dr. Foy Rogers, secretary of the Cooperative Missions Department, said that the purpose of the project is to assist inner-city churches in reaching the needs of the people in the communities which they serve.

He further said that the program would include many activities, such as counseling, recreation, music, week-day Bible classes, sewing classes, kindergarten nursery and child care for working mothers.

Mrs. Fred Tarpley of Jackson will be the full-time director of the program. She is

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a graduate of the former WMU Training School of Louisville, Ky., that has since been merged with Southern Baptist Seminary.

She has taught and served in all organizations of the church as well as in kindergarten classes.

Dr. Rogers added that additional churches in the state

are being urged to enter this program which is being sponsored by the Home Mission Board throughout the Southern Baptist Convention.

He said that this new program would be promoted in a series of five area meetings to be sponsored this fall by the Cooperative Missions Department.

Jones added that churches, like industries, must retrain their people to meet the new challenges of the 20th century and the organization will "provide a process of training for clergy, laity and seminarians in the Southwest."

Each denomination will nominate a representative to the board of directors in October to plan details of the program," he said.

"At the present a staff of five with a budget of \$125,000 a year is envisioned."

Initial planning will be under the direction of the advisory committee headed by Bennett. He said his committee will draw up a statement of purpose, bylaws, and a program statement for approval by the directors.

"We do not envision that this will become theologically-oriented toward church union," Bennett said. "It is rooted in an attempt to see our problems together—to see the role of the church in the cities and the South, the nature of our problems and resources, and to discover ways whereby we can supplement and help each other."

The association grew out of a research project conducted by a pilot program of the

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ASSEMBLIES, CAMPS BEGIN DURING JUNE

June will be a busy month for many Mississippi Baptists as they attend one of the several assemblies and camps sponsored by agencies of the State Convention as well as the Southern Baptist Convention.

This will be followed June 26-30 with the Sunday School Leadership Assembly and Kindergarten Workshop sponsored by the Sunday School Department.

Other events sponsored by various departments will continue until the Bible Conference, Aug. 14-18, which will close the regular summer schedule.

Camp Garawa will be a busy place for the summer, with a series of Girls' Auxiliary Camps to begin June 12-17 and continue through Aug. 19. The regular summer program will be concluded with the WMU camp planned for Aug. 23-31, all sponsored by the WMU department.

The summer program at Ridgecrest Assembly will begin June 8-14 with the Student Conference and Writers' Conference.

The schedule for the summer at Glorieta Assembly will likewise be inaugurated June 8-14 with the Training Union Youth and Leadership Conferences.

The bill would amend Title II of the Elementary and Secondary Education Act (ESEA) which already provides for the loan of textbooks and library resources to non-public schools.

The Wisconsin congressman said he plans to offer the measure as an amendment to the administration's education bill when it comes to the floor of the House for debate and a vote.

His bill, the congressman said, "Provides for the reasonable and equitable expansion of a tried and tested formula for providing constitutionally valid federal assistance."

"Money is not the issue here," Zablocki asserted. "Rather it is the acceptance of the concept that the child benefit principle embodied in Title II of the bill should logically and justly be extended to laboratory and other instructional equipment."

In the past Zablocki introduced a similar bill that

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SBC Sermon: 'The Church With A Future'

By Landrum P. Leavell
Pastor First Baptist Church
Wichita Falls, Texas
Acts 20:16-32

We are living in the day of the image-breaker, commonly called the iconoclast.

When we look about we see institutions and organizations once considered sacrosanct or holy, have now been deposed, trampled, criticized and maligned. Everything seems to have changed. Clergy and laity alike do strange things in the name of Christianity.

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a recent visitor to Wichita Falls indicated, according to newspaper reports, that LSD was useful in opening spiritual vistas. It seems we've fallen prey to the accusation directed against Peter in the Garden. We are "fighting the battles of light with the weapons of darkness." The strident babel of voices being heard on every hand has created a confusion resulting in paralyzing inertia for the work of the Kingdom of God. Because the growth curve of the Kingdom of God has levelled out with Christian people milling about in confusion and uncertainty, the 20th Century pallbearers have lined up in funeral array waiting to carry out the remains of the church.

I read an article recently entitled "The Post Biblical Era." Many articles have already been written bearing various titles—all suggesting ours is the post-Christian era. This is the spirit of our generation, so we are confronted by a dilemma. In the midst of the voices heard around us we can still hear the confident statement of the Lord Jesus: "I will build My church . . . the gates of hades shall

not prevail against it." I think we do well to ask ourselves the question—Is the church eternal? Will the church survive the 20th

Century? Can forces us to confess that the institutionalized church may well die and cease to exist. My congregation does not have God under obligation to it! God is not obligated to bless us!

The only promise that God made is that He will act faithfully when we meet His conditions! Now if Jesus Christ is right, "I will build My church and the gates of hades shall not prevail against it," then the premature funeral oration being preached in many quarters of our world is nothing more than the idle prattle of fools. On the other hand, if "they" are right, Jesus Christ is an impostor, a liar, and a deceiver! Whom do you believe?

Paul reminded the Ephesian elders that the road would be rocky and rough. In fact, Paul said, conflict and trouble and opposition would come! Paul said it would come from two sources — without

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LARGEST CLASS IN SCHOOL'S HISTORY

356 Graduate At Mississippi College

Howard E. Butt, Jr., well-known Southern Baptist layman, was the featured speaker on Sunday at Mississippi College closed out its 141st academic year by awarding degrees to 356 individuals, the largest graduating class in the history of the school.

Butt praised Mississippi College, stating that he had ties with the institution in the fact that his mother's brother graduated from the college in 1889 and his grandmother's sister married Dr. J. T. Wallace, who taught at the college for many years. He also said his secretary was a graduate of the school.

Calling Mississippi College "an institution committed to Jesus Christ," Butt said it must have certain distinctives if it is to remain such. "America's great ex-Christian universities speak silently to us tonight. The stones of forsaken chapels for central worship plus the words of for-

gotten charters of Christian dedication remind us that no Southern Baptist college is immune from spiritual erosion."

But said that the fate of our church-related colleges lies in the vitality and health of the churches themselves and the nature of the ties between the churches and the schools.

Telling his audience that there are three distinctives which characterize a truly Christian education, he listed them as excellence in the teaching-learning process, the professor's personal concern for his student, and obedience to Christ in every academic and administrative discipline.

"The Christian teacher glorifies God by the quality of his training, his research, his lectures, his examinations. The Christian student honors God by the attention, the discipline, the devotion, the hard work he brings to his studies."

Butt said he felt church colleges cannot wisely take tax dollars as "tax money carries government controls which could water down our Christian distinctiveness."

"Circumstances are forcing Baptists to concentrate on quality rather than quantity education," continued the

speaker, "and a small college can demonstrate Christian concern for individual students in a way practically impossible in giant secular institutions."

Speaking of Mississippi College's refusal to accept Federal funds for student loans, he said he was not opposed to such a plan as he did not think it involved the separation of church and state, but he asked the students to accept the Board of Trustees' decision gladly. "All things do work together for good if we love God," he said.

He urged the Board of Trustees to be decisive in their outlook and to take steps that would move a "great institution forward."

At the commencement Dr. Leroy E. Green, pastor of the First Baptist Church of Prentiss, gave the invocation. The benediction was by Rev. F. Leroy Smith, superintendent of area missions in Bozeman, Montana. Both are fathers of graduates.

Dr. R. A. McLemore, president of the college, conferred degrees and presented academic awards. Receiving the D. M. Nelson Scholarship Trophy for attaining the highest scholastic average for four years of work at Missis-

sippi College was William Wilson Stevens, III, of Clinton. He maintained a perfect straight "A" record during his four years of college work.

Stevens, the son of Dr. and Mrs. William W. Stevens, majored in zoology and minored in chemistry.

The W. O. S. Adler Award, given to the transfer student with the top scholastic average, went to William Haskell Madden, Jr., of Jackson. Mr. Madden compiled a 2.884 quality point average in his work at the college. He is the recipient of a Woodrow Wilson Scholarship for graduate study in languages next year.

Honorary doctorate degrees were awarded to three individuals. Dr. Howard E. Spell, academic dean at Mississippi College, received the doctor of divinity degree. The doctor of literature degree was conferred on Dr. W. D. McCain, president of the University of Southern Mississippi in Hattiesburg. Receiving the doctor of laws degree was Mr. T. M. Hederman, Jr., of Jackson, editor of the Clarion-Ledger.

Earlier in the day, at baccalaureate services in Nelson Auditorium, the graduates heard Dr. Wyatt Hunter, pastor of the First Baptist

Church in McComb, deliver the sermon.

Speaking on the subject "My Prayer for You" and using as his scripture Philippians 1:9-11, he told his audience that his prayer for the graduates was the prayer of Paul for the Philippians. "I hope your life will be properly motivated, properly evaluated, properly lived and that it will be fruitful and useful," he said.

The heart of his message dealt with evaluating life and he used five translations, plus his own, in stressing the point. He said to properly evaluate life a person must know, "the meaning of life, the source of life, the purpose of life, and the destiny or ultimate issues of life."

Raymond Wyatt Hunter, Dr. Hunter's son, was among the graduates.

Others participating in the baccalaureate service were Dr. Russell M. McIntire, pastor of First Church Clinton, who gave the invocation, and Dr. Preston B. Sellers, pastor of First Church, Tavares, Fla., who pronounced the benediction. Both men had sons in the graduating class and both graduated with distinction.

Training Group - -

(Continued from page 1)

Episcopal Church in Tennessee and financed by a \$48,000 grant from the National Episcopal Church.

"The object is to achieve theological understanding, sociological awareness and practical skills for missions in a rapidly changing and urbanizing South," Jones said.

The Association also will seek to devise a process of demonstrating to policy-makers and decision-makers within the church what is going on in their cities.

'Death of God' - -

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more Christians than Sweden. Ironically, in their zeal to promote Communist heroes as an alternative to Christianity, Russian leaders have made Lenin a virtual deity—in direct conflict with the materialistic philosophy of Communism, Zernov said.

"They encouraged the people to believe that 'Lenin protects me' and when they dedicate a new school, they tell children to thank Lenin for it," he said. Thus, while the system goes on, faith in it has all but vanished because of the many inconsistencies which the leaders must support in order to make it work.

Zernov was a college student, the son of a physician, when he left Russia with his family in 1920. He studied in Yugoslavia, France and England, and since 1947 has been Spalding Lecturer on Eastern Orthodox Culture at Oxford University. He is currently on leave from Oxford to teach at Duke University. During his visit to the Southern Baptist Theological Seminary, Zernov met with students in theology, church history and Christian ethics and delivered a public chapel address.

Hays Points - -

(Continued from Page 1) said that the racial problem has taken national dimensions and that the nation as a whole must deal with the grass roots problems rather than just the symptoms of racial injustice.

He said churches should become more involved by equipping its sons and daughters to deal with the problems of today.

Hays was speaking to an awards dinner of the National Conference of Christians and Jews.

Place of Church - -

(Continued from Page 1) attempted to portray our program as being strictly Negroes. That is not true.

"Of the total poverty population, 75 percent are white. Many more white people participate . . . than minority groups."

He said the person who pastes an "I fight poverty—I work" sticker on a car exhibits a tremendous amount of ignorance.

"This is very unchristian. He should be saying, 'Thank God I've got the health and education to hold a job.'"

Shermer said with the expenditure of about three times as much money per annum as it now receives, the program could eliminate poverty in the U.S. by 1975—the 200th anniversary of the Declaration of Independence.



THE EMPHASIS IN JUNE is on "Sunday School Workshops Four's and Five's," which is the topic of conversation between Miss Helen Young (L), author of the Convention Press book, and a beginner Sunday School worker. The June issue of "The Sunday School Builder" contains procedures and questions for individual study of this book on the administration of a beginner Sunday School department. Credit will be given in the Church Study Course when requirements listed in the book are met. Miss Young is consultant in beginner work in the Sunday School Board's Sunday School department.—BSSB Photo.

Missions Conference Set For Ridgecrest

The impact of Southern Baptists in community, state, home and foreign missions will be described at the first annual World Missions Conference planned for June 22-28 at Ridgecrest Baptist Assembly.

A phalanx of missionaries,

BROADMOOR ORDAINS MINISTER

Rev. W. Tommy Baddley from Ft. Worth, Texas, a student at Southwestern Seminary, who was recently called to Mt. Pleasant Church of Deport, Texas, was ordained by Broadmoor, Jackson, May 28.

The ordination program was as follows: Challenge to the candidate, Dr. Allen Webb, pastor, Daniel Memorial, Jackson; presentation of a Bible, Earl Nichols; sermon, Dr. David R. Grant, pastor, Broadmoor; dedicatory prayer, Dr. Louis Ferrell.

Baddley accepted the call to the ministry while a member of Broadmoor. Following

Registration is \$3.00 for persons nine and older. It is \$1.00 for younger children. Accommodations for rooms and meals range from \$4.50 to \$8.50 per person per day. Willard Weeks, assembly manager, is accepting registrations.

graduation from Mississippi College, he enrolled at Southwestern Seminary, where he is presently studying toward the Master of Divinity degree. He is married to the former Randy Ferrell of Jackson; they have two children.



Rev. W. Tommy Baddley

Private School

Aid Extension

Is Requested

(Continued from Page 1) sought, unsuccessfully, to amend the National Defense Education Act (NDEA). Title III of that act provides matching federal grants to public schools for the purchase of laboratory and other special instructional equipment. Private or parochial schools are eligible only for interest-bearing loans.

Zablocki contends that non-public school children have been "tragically short-changed" by the operation of NDEA. They have received only a little over one per cent of the funds appropriated for equipment while comprising 1 per cent of the total American school population," he said.

Zablocki told the House of Representatives that in preparing the bill he sought the advice and counsel of experts both in Congress, the Office of Education and nongovernmental organizations and that there was "general agreement" that some adjustment is needed between the ESEA and the NDEA with respect to overlapping programs.

"I am now convinced that purchases of laboratory and other special equipment belongs in Title II of ESEA," Zablocki said. "This would permit such equipment to be used directly by teachers and pupils in nonpublic schools, while actual ownership resided in the public authority," he asserted.

Zablocki also told the House that one of the objections to his proposal is whether laboratory equipment can be loaned on the same basis as books and library resources.

He said he believes that laboratory, audio-visual and other equipment can practically be loaned on the same basis as textbooks. The legislation makes it clear, he told the House, that such equipment must be portable so that it may be reasonably loaned or withdrawn, if necessary, by the public authority.

Mrs. Blackstock Seriously Ill

Mrs. R. T. Blackstock, former Jacksonian, who now resides in Graceville, Florida, entered the National Institute of Health, Bethesda, Maryland, on May 22, for observation and treatment of a serious skin ailment.

Mrs. Blackstock is the wife of Dr. R. T. Blackstock, former assistant pastor of the First Baptist Church, Jackson, and now a professor at Baptist Bible Institute, Graceville.

While living in Jackson, Mrs. Blackstock was employed by the Mississippi Baptist Convention Board.

Mrs. Blackstock will be under observation for about two weeks, and then treatment is to begin. The Clinical Center of the National Institute of Health is one of the outstanding such centers in the nation.

Friends wishing to write should use the following address: Mrs. R. T. Blackstock, National Institute of Health, Clinical Center, Building 10, 12 West, Room 250, Bethesda, Maryland, 20014.

Yemen - -

(Continued from Page 1) other was only appointed May 11.

Southern Baptists are the first Christian group to work in Yemen (though individual Christians have no doubt borne witness in the country).

Except for a few foreigners living there and about 5,000 descendants from the ancient Jewish community, Yemen is probably 100 percent Muslim.

Southern Baptist missionaries in Gaza, Jordan, Israel, Lebanon, are also all right and have been assured of full Foreign Mission Board backing for any necessary emergency measures in the present Middle East crisis, says Dr. John D. Hughey, the Board's secretary for Europe and the Middle East.

Missionaries are remaining at their posts, except that missionary wives and children in Gaza were to be evacuated to Beirut, Lebanon, on May 29, Dr. Hughey says. "In the other countries, plans have been made for evacuation if necessary."

Sixty-three Southern Baptist missionaries are currently in the troubled area.

42 TO GRADUATE FROM BMH SCHOOL OF NURSING

Forty-two students will be candidates for graduation certificates at commencement exercises of Baptist Memorial Hospital School of Nursing June 9. The event will be at 8 p.m. at Bellevue Baptist Church, Memphis, Tenn.

Delivering the commencement address will be Dr. R. Paul Caudill, pastor of First Baptist Church, Memphis. Invocation will be by Dr. Ramsey Pollard of Bellevue with Chaplain Charles McKnight of BMH giving the benediction.

Special awards will include outstanding student; scholarship, sportsmanship, and Women's Auxiliary Award.

Dr. Frank S. Groner, hospital administrator, will present the awards. Mrs. Gordon Hollingsworth of Bellevue will be at the organ and Dr. William O. Whetsell, an intern, will be the soloist.

Miss Harvison succeeds Floyd A. Craig.



AT MISSISSIPPI COLLEGE GRADUATION —Dignitaries at the Mississippi College graduation exercises Sunday were, left to right, seated, Dr. R. A. McLemore, president; Howard E. Butts, layman of Corpus Christi, Tex., the principal speaker; standing, Dr. Leroy E. Green, President of USM, who received an honorary Doctor of Literature degree; Dr. Howard E. Spell, MC academic dean, who received an honorary Doctor of Divinity degree; Dr. Thomas M. Hederman, editor of The Clarion-Ledger, who received an honorary Doctor of Laws degree; and Rev. Leroy Smith, superintendent of area missions in Bozeman, Montana, who pronounced the benediction.—Photo by Kim Sutherland

Gives 'Mandate To Minister'

of the Word, not words. We are the churches of the Truth, not truths. Ministries, words, truths, divide and fragment us. This ministry, the Word and the Truth unite us. This ministry of reconciliation gives us an overarching, overruling, integrating purpose in all that we do.

Our ministry is redemptive. We plead with men to be reconciled to God. The word for "reconcile" means exchange. The old passes away and the new takes its place. There is a marvelous exchange. Once there was the stony heart. Now there is the tender heart. Once there was hate. Now there is love. Once there was the life of the flesh. Now there is the life of the Spirit. When men are reconciled to God they can be reconciled to one another. Every organization or movement will become a curse to mankind when it is divorced from God.

True churches have a place in the purpose of God in Jesus Christ. Institutional churches are under bitter attack today. Some say they are no more than ghettos of Christianity and islands of real estate. Swinburne called the church Christ's leprosy bridle. Others say that at best the churches are irrelevant and at worst an obstacle to genuine human experience.

It is true that the churches have spots and wrinkles and that many times they stumble and stammer. There is the continuing need for re-pentance and renewal. Let us face our sins honestly, confess them and repent from them. Let us break out beyond ourselves—beyond our Trojan orthodoxy, organizational routines, religious rigamarole, prejudice and pride—and minister in the world. But let us see the difference between trying to renew the churches and trying to liquidate them. Apart from the churches there is no purpose for a single agency of this Convention. Southern Baptists cannot successfully by-pass the churches and minister to the world. If we try it, one day it will be plain that we are trying to do everything with nothing. The churches stumble but they are trying to go somewhere. The churches stutter but they are trying to say something.

What is the primary purpose of the churches in the world? I am indebted to Dr. Wallace Hamilton for some helpful suggestions at this point. Some say the churches should seek to destroy civilizations. Is Christianity a subversive force in the world? Herod felt threatened by Jesus, the new-born king. The Pharisees accused Jesus of trying to destroy the law of Moses. But Jesus said that He came not to destroy but to fulfill. The Pharisees made common cause with Rome in Pilate's judgment hall as they charged that Jesus was an enemy of Caesar. Emperor Julian said: "This Jesus is the greatest rebel who ever lived. What was Brutus, what was Cassius, compared to him? They murdered only the man Julius Caesar. Jesus murders all that is called Caesar; all that is Rome." Apparently Nero found no difficulty in blaming the Christians for burning Rome. Edward Gibbon believed that the fall of Rome represented the triumph of barbarism and religion. Nietzsche considered Christianity an obstacle to progress and called it "the one great curse, the one great corruption, the one immortal blemish in the earth." Communists think Christianity is an enemy of mankind and call it "the opiate of the people."

Some say the churches should preserve civilizations. When the Nazi blitzkrieg was at its fury over London, Winston Churchill said: "The battle of Britain is beginning. Upon this battle depends the survival of Christian civilization."

One may ask if there is any such thing as a Christian civilization. But we must confess that our history would have been decidedly different if our forefathers had come from a Moslem or Buddhist or Hindu land. Our cities, rivers, mountains and roads have Bible names. Our Constitution and government reflect the influence of the Gospel. Our way of life is rooted in the Christian tradition. Is it our business as churches to preserve a way of life or support a particular form of government?

When the Gospel is preached and the Christian ministry performed a mighty force is unleashed against all of the evils in civilizations. At the same time, this mighty force is a support to all that is good in civilizations. Then it is an inescapable conclusion that Christianity is independent of civilizations.

Civilizations are mortal. They die. The Roman civilization and Christianity were closely intertwined. Some said that Christianity would fall when the Roman Empire fell. But it survived and proved its independence. Later, Christianity became identified with the institution of feudalism, a civilization that was destined to die. Again Christianity survived and proved its independence. Out of this survival came the Renaissance and Reformation.

In modern times there have come the industrial revolution, science and technology and space exploration. This civilization of technology too will pass away. The Christian faith will survive and flourish.

The primary purpose of the churches is not to destroy or to preserve civilizations, but to proclaim the reality of the Kingdom of God whatever may be the kingdoms and civilizations of the world. Arnold Toynbee was right when he said that Christianity does not exist for civilization but civilizations exist for Christianity. Jesus and the early Christians used the Greek language, Roman roads and other fruits of civilizations to communicate the gospel of salvation. The Kingdom of God. There are many magnificent means in our day which we should use for the furtherance of the Gospel. Paul declared, "All things are yours in Christ." Tennyson in the prologue to "In Memoriam" said:

"Our little systems have their day.
They have their day and cease to be;
They are but broken lights of thee.
And thou, O Lord, art more than they."

The Practice of This Ministry in Today's World

We must continue to give primary emphasis to man's relationship to God. Our persistent plea should be, "Be ye reconciled to God." If man is not in right relationship to God he cannot really be in right relationship to man. If one does not believe that God loves him he cannot really believe that man loves him. Faith in God gives sanctity and meaning to human relationships. It is imperative that we seek to win men one by one to faith in God and commitment to our Lord Jesus Christ.

We must practice an evangelism that is concerned with the whole man. Jesus ministered to the body and the soul. Evangelism and ethics should not be divorced. It is our responsibility to win men to Christ and to minister to them so that they may all come to "the unity of the faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the full grown Christ." Every ministry of a church should make Christians more

like Jesus. A changed heart means a changed life and John Wesley said, "A changed man will change his environment."

We must demonstrate concern for all of the problems of modern man whether they be personal or social. And there are many problems: war, poverty, racial tension, population explosion, breakdowns of homes, alcoholism, dope addiction, gambling, immorality and crime, only to mention a few. Jesus did not heal all of the sick people of His day, but He healed enough of them to prove to the world that He was concerned about physical diseases. He did not solve all of the social, political and economic problems of His day, but He did enough in word and deed to identify Himself and His cause with the righteousness of the Kingdom of God. He never gave up or encouraged to an evil condition, cause or institution. We cannot solve all of the personal, social, political and economic problems of our day but we can show our concern in Christ by preaching and teaching whatever things are true, honest, just, pure, lovely and of good report. Also we can do these things by becoming more personally in every area of life and letting our light shine as Christians to the glory of God, and to the good of all mankind.

Some think God is doing more through government than He is doing through the churches. Admittedly, God is working through the powers that be, but He is doing something through the churches which He will not accomplish through government. The approach and emphasis of churches are different from that of government. Jesus did not say to government, "Go into all the world and preach the gospel to every creature." Government is concerned with symptoms; churches are concerned with disease. Government seeks to change man by changing his environment; churches seek to change man by changing his heart. Government can make man better off; churches can make man better. Government administers; churches minister. Both government and churches are ordained of God and they should be mutually helpful.

It is not wise or necessary for churches to be identified with a particular political party or program. The church is not it or a tool to be used by government. But the church is a voice crying in the wilderness and saying, "Make the paths straight." It is the duty of churches to be identified with the principles of justice and truth. Individual Christians in the churches can and should be identified with particular parties and programs which under God they feel will serve in the best interest of the whole man, the whole nation and the whole world. So those who are committed to the ministry of evangelism—saving the individual—and those who are committed to a ministry of social action—providing for the general welfare of people—can and should be one in Jesus Christ and one in this ministry of reconciliation. Christ broke down the wall which alienates man from God and man from man. When the tree is good fruit will be good. Man is saved by grace through faith and not by good works, but good works are the normal evidence of salvation. The Christian experience consists of impression and expression, root and fruit. Social action without evangelism is deemed to failure and evangelism without ethics in personal and corporate living is woefully incomplete.

We must magnify the local church. (This emphasis need not militate against fellowship in our denomination or in the larger Christian community.) Many are so taken by the universal, unassembled church that they neglect, ignore and sometimes disparage the local church. Others seem to think that Christians can serve best in their own in splendid isolation. Surveys reveal that more and more young preachers prefer to minister to a captive audience or in a controlled situation. The faults, foibles and failures of the institutional church have been so emphasized and exaggerated that our young people are deciding that they want no part of it. It is a frontier situation where soul-winning, worship, education, training and service should be at their best. Theoretically all of our agencies exist for the strengthening of the ministry of the local church. Let all of us encourage and inspire our young people to commit themselves to this ministry where there are many problems and promises, challenges and opportunities, demands and rewards.

We must conduct our warfare with spiritual and not carnal weapons. The Kingdom of Heaven suffers violence but it cannot be taken by force—the forces of arms, politics, boycotts or what have you. A military victory may make freed men but only God can make free men. Peace cannot come by war. They that live by the sword shall perish by the sword. Toynbee said that the one thing you cannot do with a bayonet is to sit on it.

Education alone cannot establish the Kingdom of God. Men are not good simply because they are trained. World War II was started among the best educated and most enlightened people of the world. According to Dr. Elton Trueblood some of the worst scandals in recent years have occurred on college campuses.

The distribution of our material wealth will not in itself change men. The "haves" should help the "have-nots." The developed countries of the world have a responsibility to help the underdeveloped countries. But a mere sharing of our material wealth is not enough. Let us not forget that Jesus put emphasis on preaching the Gospel to the poor. Many are trying to help the poor in every way except those things our affluence has done to us before we expect too much in the lives of the poor when this affluence is shared with them. Statistics do not prove that the rich are necessarily better in character than the poor. To be better off is not necessarily to be better.

Let us preach out, teach out, and live out, the Gospel before all men. Let us proclaim the present reality of the Kingdom of God. Let us lead men in this temporal situation to experience the Eternal. Let us live in two worlds at the same time as we pray. "They will be done in earth as it is in heaven."

We must live positively. Christianity is not negative. One is a Christian not by what he refuses but by whom he chooses. "He that hath the son hath life." Therefore, being justified by faith we have peace with God through our Lord Jesus Christ. What we are, what we have and what we can do as Christians furnish us a basis for a ministry in courage and confidence. Too much is being said about what we are not, what we do not have and what we cannot do. We are suffering from spiritual hypochondria. When Jesus needed to feed the five thousand besides women and children He did not say, "How many loaves do you not have, but, How many loaves have you?" What they had did not seem to be adequate but with God there was enough and to spare. Let us follow in His steps and give thanks for what we have and ask God to bless it. The results now as then will be amazing. The future belongs to Christ and the Kingdom of God will stand forever.

Whitlow Elected Editor Baptist New Mexican

ALBUQUERQUE, N. M. (BP) — C. Eugene Whitlow, pastor of the First Baptist Church, Alamogordo, N.M., for the past 12 years, has been elected editor of the Baptist New Mexican, weekly publication of the Baptist Convention of New Mexico published here.

Whitlow will assume the position June 16, succeeding Horace Burns, who resigned in November to accept a pastorate in Oregon.

He will also serve as secretary of public relations for the convention. He was elected to the post by the State Mission Board of the convention.

A native of Arkansas, Whitlow was pastor of Baptist churches in Seagraves and Cleburne, Tex., Gentry Ark., and Tulsa, Okla., before coming to New Mexico 12 years ago.

A member of the Executive Committee of the Southern Baptist Convention, the new editor is also a former vice president of the Baptist Convention of New Mexico and president of the New Mexico Baptist State Mission Board.

He is a graduate of Tulane University, Tulsa, Okla., and Southwestern Baptist Theological Seminary, Fort Worth.

Mrs. Rosalie Koon has been serving as acting editor since Burns' resignation.



THREE STUDENTS from Mississippi are among the 122 who will receive diplomas June 4 from Southern Seminary, Louisville, Ky. A highlight of the commencement will be the awarding of the seminary's 10,000th degree. Dr. Franklin P. Owen, pastor of Calvary Church in Lexington, Kentucky, will speak. Currently, 22 students from Mississippi are enrolled at Southern Seminary.

New Ruling On Religion Draws Near For Spain

MADRID (EP) — Approval by the Cortes (parliament) is all that remains for Spain's long-awaited statute on religious freedom to take effect. The date is expected to arrive in July, if not before. A sudden rear-guard action from ultraconservatives in the Cabinet has weakened a bill and disappointed Protestants. The original text on "the right of individual religious communities to divulge their faith by word or writing" has been revised to read: "The right of individual

and legally recognized confessional associations not to be impeded in the teaching of their faith by word or writing," according to Richard Mowrer, reporting on the scene here for The Christian Science Monitor.

Article 12 of the earlier version of the bill had been dropped entirely. It said: "Spaniards, motivated by their own religious feelings, have the right to establish educational, cultural, charitable, and social associations within the general legislation of these matters."

Lower Vote Age Asked In House

WASHINGTON (BP) — Congressman Richard Fulton (D., Tenn.) has introduced a resolution in the U. S. House of Representatives calling for a constitutional amendment to prohibit denial of the vote on account of age to anyone 18 years of age or older.

If the resolution is passed and the amendment is subsequently ratified by 34 states, voting age requirements would be affected in all but two of the 50 states.

Georgia and Kentucky are the only states that have granted the vote to 18-year olds. Alaska requires a person to be 19. Hawaii 20.

In calling for the amendment to lower the voting age limit, Fulton said: "Today's 18-year old is not only physically superior to his parents, but is better educated and has been taught by more qualified instructors who utilize improved teaching techniques not known in previous generations."

"A man's maturity is judged by how he accepts and carries out his responsibilities," Fulton told the House, "and today, greater responsibilities have been placed upon our young people."

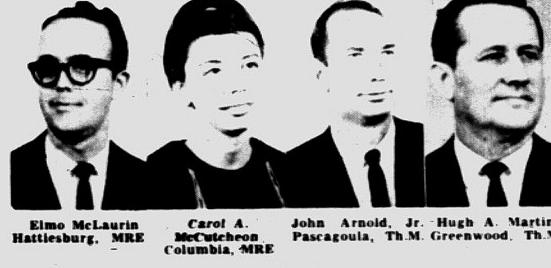
"I am convinced that the vast majority of them have accepted and admirably handled his responsibility," he added.



Max Parker Heidelberg, Th.M., Kenneth Rainey Clinton, Th.D., Harold Bryson Baldwin, Th.M., Charles Stevens Hattiesburg, Th.D.



Gordon H. Sansing Jackson, Th.M., Jerry Henderson Carthage, Th.M., Otis Doherty Pascagoula, Th.M., James Watson Indiana, Th.M.



Elmo McLaurin Hattiesburg, M.R.E., Carol A. McCutcheon Columbia, M.R.E., John Arnold, Jr. Pascagoula, Th.M., Hugh A. Martin Greenwood, Th.M.



Bobby Hood Ellisville, Th.M., Tommy Leach Union, Th.M., Stella Little Jackson, M.R.E., Robert Pearce Tupelo, Th.M.



Wm. P. Ballard Jackson, M.R.E., Gerald L. Swimmer, J. Jimmy Dale Dobson, Th.M., Karen Evans Rolling Fork, M.R.E.



Rodney G. Taylor Greenville, Th.M., Danny Bryant Myrtle, Th.M., J. Charles Red Jonathan Waddell Crystal Springs, Th.M.



Wayne Riley Quito, Th.M., M. R. Bradley Lucedale, M.R.E., Charles Bagwell Eupora, Th.M., Raymond A. Wilson Newton, Th.M.

MISSISSIPPIANS pictured above received degrees during commencement exercises at New Orleans Seminary, New Orleans, La., on May 19. Other Mississippians who graduated (not pictured) included Miss Merle Johns, Pelahatchie, M.R.E.; Billy J. Crosby, Seminary, M.R.E.; Gerald H. Love, Eupora, Th.M.; and Bobby C. Perry, Harrisville.

IN JORDAN REVIVALS

Witchcraft Dealer Won

"The simultaneous revivals conducted throughout Jordan, April 29, were successful beyond the highest expectations of Jordanian Baptists and Southern Baptist missionaries," triumphantly writes Mrs. L. August Lovegren, missionary stationed in Ajloun. "The united campaign thrust Baptist work forward by many months in this Arab, half-desert country."

In Kafrenji, a man notorious as a drunkard and ruffian was converted; a lawyer confided to the pastor, "I have never had a tendency toward spiritual matters, but now I have heard things that I never heard before"; and a 70-year-old dealer in witchcraft (to

whom Christians had witnessed unavailingly for 30 years) asked, with tears running down his cheeks, "Will Jesus accept a sinner like me?" and later bade a Christian from Ajloun to tell his children in that town that "their old father is gone."

At Jerash, a high school student professed faith in Christ one night and brought a classmate to the service the next night.

In Irbid, a man with a broken leg was converted through the visits of the local Baptist pastor. He declared he would follow Christ and start attending church "even on crutches."

One From State Graduates At Southeastern

A Mississippi student was among 144 who graduated from Southeastern Seminary, Wake Forest, N.C., on Friday, May 19.

Melvin Eugene Winters, formerly of Sidon, received the Bachelor of Divinity degree. He is currently pastor of the Community Baptist Church in Wake Forest, N.C.



BAPTIST RECORD - Page 3
Thursday, June 1, 1967

Virginia Board Okays Student Center, Staffers

RICHMOND, Va. (BP) — The Executive Board of the Baptist General Association of Virginia approved construction of a \$177,500 Baptist Student Center at Virginia Polytechnic Institute in Blacksburg, Va., and recognized three new convention staff members here.

Earlier, the board had authorized the employment of the new associates. The new staff members introduced to the board were:

—James Shurling, associate in the Virginia Baptist Brotherhood department, and former pastor of Aulander Baptist Church, Aulander, N.C.;

—Jack Price, associate in the convention's Sunday School department, and former pastor of Fieldale Baptist Church, Fieldale, Va.;

—and Cecil Marsh, associate in the Training Union Department, and former pastor of Randolph Memorial Baptist Church, Madison Heights, Va.

N. O. Trustees Name Officers, Raise Salaries

NEW ORLEANS — The Board of Trustees of the New Orleans Seminary approved a salary increase for the faculty of the New Orleans Seminary during its annual meeting recently.

Approved by the Board was an increase across-the-board to all teaching personnel, summer school supplement, allowance for faculty children in college and the continuation of regular faculty salary escalation.

Executive

THE EDITORIAL PAGE

Thursday, June 1, 1967

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Teaching The Bible

Southern Baptists and many other evangelical groups are deeply interested in seeing that the Bible is preached and taught to the largest possible number of people.

It is because of this that they give emphasis to the Sunday school, Vacation Bible schools, home Bible study, fellowship Bible classes, child ministry programs, and other means of reaching people for Bible study. While some denominations now appear to be de-emphasizing the Sunday school, Southern Baptists still major upon promoting it, since it has been one of the strongest means of the denomination's growth and witness. The leveling out of Sunday school enrollment in the past few years, disturbs many Baptists, and serious study is being given to ways of securing great Sunday school advance once again. Every church will do well to give new emphasis to its Sunday school program now.

The Vacation Bible School has proved to be another effective tool in teaching God's word. Since it was first developed many years ago, Southern Baptists have accepted and promoted it enthusiastically, and thousands of churches use it each year. It has taught the Bible to millions of boys and girls, and in addition has led in study of missions, stewardship, church work, etc. Moreover, hundreds of thousands of boys

and girls have been won to Christ through its ministry.

Vacation Bible school time is here again, and hundreds of Mississippi churches will be holding schools within the next few weeks. This program can be successfully used in the largest church or the smallest, and in the inner city, suburbia, the small town, or the rural area. It would mean souls saved, lives blessed, and churches strengthened if every church in the state would have a school this year.

A new plan of Bible teaching also has become popular in recent years. It is the home Bible class, or fellowship Bible class. Many Christians are enrolling in these classes. Sometimes they cross-denominational lines, but usually they are started by groups in single churches. Splendid curriculum materials for these classes have been produced by the Baptist Sunday School Board. This type of teaching does not supplant the Sunday school, but rather supplements it. It is simply an effort to provide more Bible study for more people.

Many people are upset because of the rulings of the courts which are eliminating officially sponsored Bible reading and prayer in the public schools. We can understand their feelings and concern. However, the best answer to this is the enlargement of the Bible teaching programs of the churches, and making a greater effort to reach unenlisted people for Bible study and church attendance. After all, it is the responsibility of the church, and not the public school, to teach the Bible. The churches should develop such a program of Bible teaching in the church buildings, in the homes, and every where else that opens to them, that it will make little difference whether or not the schools give emphasis to spiritual things. Communities can be saturated with Bible teaching if churches simply use the tools available to them.

**GUEST EDITORIAL
There's Lots Of Room****Ohio Baptist Messenger**

Now and then some preacher or seminary teacher labors the church by belittling the institutional side of its ministry. Recently a prominent clergyman-teacher was reported as telling his audience that he was embarrassed within the church. He feels out of place inside the church because the church is too much indoors—that is within its four walls. Its ministry should be out in the world.

Like all half-truths this sounds somewhat challenging with enough of truth to lend it some acceptability. The trouble is that the implications of such a statement lead into areas of inconsistency.

There is plenty of room outside for all who have such embarrassments to leave the inside and go outside. There have been some consistent enough in such beliefs that they have resigned their positions, started a coffeehouse ministry or some other wayside ministry. Their sincerity is self-evident.

We have not noticed too many of these who begin the church doing much in the way of resigning their well paid posts, giving up their privileges and going out in the streets to perform their ministry. They talk like an Amos or a Hosea but there the resemblance ends. Apparently the security of the ivory tower means more than this inner feeling they profess about their embarrassment within the church behind its four walls.

It is fairly reasonable to assume that if they did become smitten enough to resign their pulpits and their chairs and went out into the streets, most of them would spend a lot of time and energy trying to erect some walls to house the church they would found by life's wayside.—L. H. Moore



A group of pharmacists in Beaverton, Oregon, have marketed a brand of cigarettes called 'Cancer'. Their purpose is to discourage people from smoking. Priced at fifty cents a pack, the Cancer cigarettes remind people that "cancer isn't cheap."

Most people are paying more in interest than they realize, according to Andrew J. Biemiller, testifying before a Senate Banking subcommittee in support of a federal truth-in-lending bill. Biemiller contended that the only institution which would be hurt by complete clarity in credit would be those with something to hide. He cited a survey showing borrowers who knew the true interests of their loans paid an average of 12.1 percent on loans under \$500 while those who don't pay an average of 37 percent.

The Senate ethics committee is under increasing pressure to recommend rules requiring all senators to disclose information about their incomes, assets, and liabilities. Some Washington observers predict that such a disclosure bill would pass in the Senate because of public pressure which resulted from recent scandals.

One of General William C. Westmoreland's little noted statements during his recent U.S. visit was made to the South Carolina Legislature, his home state: "I say this to the people of my native state and to the people of my country that the performance of the Negro serviceman has been particularly inspirational to me."

The President's Crime Commission estimates that as many as one million abortions are performed each year in the U.S., but only 8,000 to 10,000 are legal and conducted in hospital settings. It recommended as one approach that abortions be legalized in cases in which the mother's mental or physical health may be damaged, the child might be born with serious mental or physical defects, or in cases in which the pregnancy results from rape, incest, or other felonious intercourse."

Calendar of Prayer

(This list is not compiled according to birthdays.)

June 5—L. D. Wall, Grenada-Yalobusha superintendent of missions; W. W. Boggan, George County superintendent of missions.

June 6—J. W. Lee, Mississippi College, dean of graduate school; Robert B. Ireland, Mississippi College physician.

June 7—Genevieve Walker, Baptist Book Store; Kathleen Wright, Baptist Book Store.

June 8—Mrs. Ann Pearce, Children's Village staff; Mrs. Jan Nix, Children's Village staff.

June 9—Bennie T. Warren, Baptist student director, Perkins Junior College; Bruce G. Jolly, Baptist student director, Northwest Junior College.

June 10—Robert L. Brown, Baptist Building; Mrs. Mary Catherine Atwood, Baptist Building.

June 11—James L. Clark, faculty, Clarke College; Mrs. Perrin H. Lowrey, faculty, Blue Mountain College.

June 12—Mrs. Helen McWhorter, faculty, William Carey College; Mrs. Marguerite Powers, librarian, Gifford School of Nursing.

The Baptist Record

Joe T. Odle, Editor

Joe Abrams, Associate Editor

Anne McWilliams, Ed. Asst.

Bill Duncan, Bus. Manager

Official Journal of The

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It Can Bring Welcome Relief

"THE SHADOW OF A GREAT ROCK IN A WEARY LAND"
ISAIAH 32:2

**MasterControl™
INSIGHT**
Southern Baptists' Radio-TV-Radio Commission

**My Life I Carry
In A Leaky Pail**

My life I carry in a leaky pail,
And drop by drop my hours fall on
the sand—
Fall on the thirsty sand and disappear.

Nearer to emptiness, my bucket is
Each step I take. But I must hurry on
Toward my goal far off across the sand!
Must hurry on, too rushed to stop and drink.
Thought my thirst tortured me, I
was almost past pain! Let cracked lip parch! Let tongue grow brittle too!
Let charred throat ache . . . There is no time to waste!
My goal is far . . . My bucket will run dry!

Before I reach it . . . I must hurry on!

Dim have my eyes grown . . .
Musical aches for rest—
Lost are the flavors of the food Igulp.
Nor can I still smell fragrance,
Nor can I still smell fragrance,
All are the same to me . . . my senses dulled.

Dried is my heart too. Love, a withered leaf.
My goal is far! . . . No dallying for
Me! Life I carry in a leaky pail.
My hours are leaking out upon the sand.
I must keep on though senses

Though heart and soul dry out
within my breast dry out
There's far to go! My thirst must wait! . . . My goal!!

Drop after drop sinks into thirsty sand!
Drop after drop of life—my only life!

A flowerlet smiles a fragrant greeting.
But I look straight ahead across the sand.

A friendly tree says, "Stop and rest,
my friend."
"Beneath my cooling shade. Refresh yourself!"

"But no!" my voice rasps; "I must hurry on."
"My life I carry in a leaky pail!"

Soft gentle hands that I caressed
Reach out and bid me stay awhile
for love.
"There is no time!" I cry. "I must go on."
"My goal is yonder, far across the sand!"

A still small voice I hear in kindest tone:
"Son, tarry. There is need for you
to pray."
"No!" I later . . . When I reach my goal I'll stop.
"And quench my thirst and love and rest and pray."

A hill . . . a dun of shifting sand I climb.
I reach the summit! Surely there will be
my goal . . . just over there at last I'll see!

"What is it? No! Oh, no!"
A field of bones . . . Oh, no!
Of whitened sun-baked bones of other men!
And all around are empty buckets atop.
Empty and rusting on the thirsty sand!"

Upon my knees I sink . . .
All hope is gone.
But my dim eyes catch writing in the sand;
Words scrawled, I know, by some poor dying hand.

"There is no goal here, fool, but emptiness and death! Your pail is dry!
He who would live must drink
From each hour-drop
Carries life, pail in which he carries life.
For every drop that falls will disappear
Into the thirsty sand of wasted life."

My life I carry in a leaky pail,
And drop by drop my hours slip away.
Each drop I fall to drink to quench my thirst.
Is wasted life lost to the thirsty sand.

"From the book HELLO WORLD,
Copyright 1966, by Jay Gould,
WOWO, Fort Wayne, Indiana."

The Baptist Forum**Another Look At Name Change?**

Dear Mr. Odle:

As we consider a name change for the Southern Baptist Convention, some puzzling attitudes crop up. Will keeping the word "Southern" in our name insure that our theology will remain unchanged?

Will using a new name mean that we will become more liberal? Are there really some Southerners who believe that a new name is suggested because we are ashamed of the word "Southern"? Let's look honestly at the real reason for the suggested change.

Suppose a missionary came to a community in Mississippi and let it be known that he was starting a "Northern Baptist Church." We would think one of two things: either he was trying to build a church of northerners who had settled in the community, or he felt that the southern churches were not doing their job. Either way, our reaction would be negative so far as our attendance at his church was concerned. This is what many of our home missionaries face.

We spent several years in Alaska, where there are over forty Southern Baptist churches and lose our Baptist influence and Christ-centered teachings? What is our future if we follow this philosophy?

Are we ashamed to call ourselves Southern Baptists, and to identify ourselves with the doctrine that created the Southern Baptist in 1845? Why change a name when it stands for the principles of the first people that were called Ana-Baptist centuries ago? The crimson thread that runs from the cross of Christ 200 years ago, to a people of the first century, leads to a people called Baptists today. That group never persecuted anybody or persecuted anybody because they did not believe as they did. Why change that witness and testimony that has led men to Christ for nearly 2000 years?

Let's try to remember those who are engaged in mission work in all parts of our country, and who find local feelings against them simply because of their name. It seems to me that we must either have a name that will be accepted everywhere, or else confine our work to the South and to displaced southerners in other areas.

Yours very truly,
Mrs. C. W. Clemmons
Pass Christian, Miss.

Asks "Why Should Baptists Change?"

Dear Dr. Odle:

I read with special interest the article on Church Renewal for Southern Baptists by L. B. Johnson and then an answer in a later issue by Dr. S. E. Tull.

What I can't understand is why do people that call themselves Baptists want to water down our Baptist position and heritage for a mess of potage. Do we have to cater to every false doctrine, so that we cannot, as Baptists, witness to other people? Can't we preach the Gospel of Jesus Christ without trying to join some group that wants to socialize our Baptist beliefs?

In another article in the Baptist Record, L. H. Moore, of Ohio, aptly replies to this theory. Do we as Baptists have to show our Christian witness by joining a group such as the NCC or some other movement that does not present Jesus Christ as Lord and Savior, and that He alone can make men brothers in Christ?

Do our Baptists in schools

have to take federal money to compete with secular schools, and lose our Baptist influence and Christ-centered teachings?

What is our future if we follow this philosophy?

Are we ashamed to call ourselves Southern Baptists, and to identify ourselves with the doctrine that created the Southern Baptist in 1845? Why change a name when it stands for the principles of the first people that were called Ana-Baptist centuries ago? The crimson thread that runs from the cross of Christ 200 years ago, to a people of the first century, leads to a people called Baptists today. That group never persecuted anybody or persecuted anybody because they did not believe as they did. Why change that witness and testimony that has led men to Christ for nearly 2000 years?

The power of God is in Christ Jesus unto salvation to everyone that believeth. We are thankful for your loyalty to

Christ.

Yours very truly,

Phil W. West

Brockhaven, Miss.

Newest In Books**OUR GOD IS ABLE** by William Walter Warmath (Broadman, 127 pp., \$1.50)

This inspirational book reveals that although psychology and reason cannot provide answers sufficient to battle against today's problems, God can and does provide answers that can mean the difference between despair and victory. The author is vice-president of Union University, Jackson, Tennessee. (Broadman Readers' Plan selection.)

WHAT'S RIGHT WITH THE CHURCH? by G. Avery Lee (Broadman, 128 pp., \$1.50)

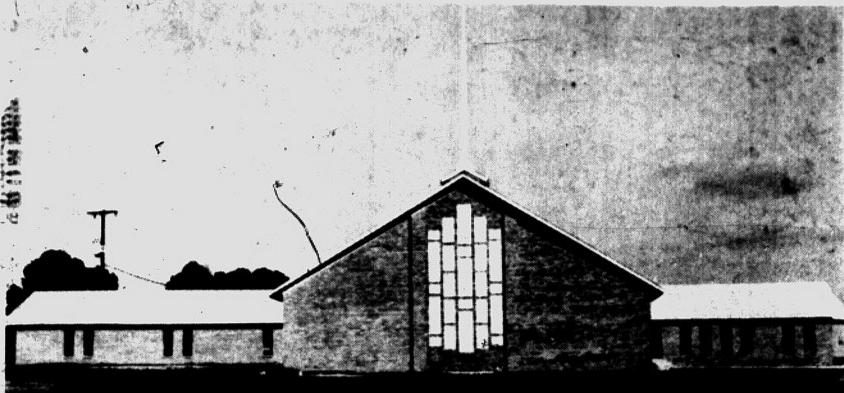
The church has always been subjected to criticism from the outside, but in the past few years voices of pessimism from inside the church have pointed out its shortcomings. Believing that something ought to be said in its favor, Dr. Lee (pastor of St. Charles Avenue Baptist Church, New Orleans, La.) presents an optimistic view of the Christian church. He offers a strong case for its challenge and effectiveness and answers many of the questions currently being raised against it. (Broadman Readers' Plan selection.)

SIMPLE SERMONS FOR 20TH CENTURY CHRISTIANS by W. Herschel Ford (Zondervan, 116 pp., \$2.50)

From the gifted pen of a well known pastor and evangelist, these "simple sermons" reflect a lifetime of devotion to God and the Bible. Dr. Ford makes no apology for his sermons' straightforward simplicity. He uses such intriguing titles as "The Only Thing That Can Straighten Out The World," "The Greatest Sentence Ever Written," and "The Sun is Shining and I am Blind."

THE QUOTABLE BILLY GRAHAM compiled by Cort R. Flint and the staff of "Quote" (Duke House, 258 pp., \$5.95) This beautifully bound volume contains more than 1,000 quotations by the world's best known evangelist. It is alphabetically arranged by subjects, for quick reference. From the first Crusade in Los Angeles in 1950, through the 1966 Greater London Crusade, Billy Graham has spoken out fearlessly on hundreds of subjects. Here in this book is the gist of his thoughts, wisdom, humor, and advice. Included also are an index, a brief chronological history of the Billy Graham Crusades, and a biographical sketch. In the introduction, Dr. W. A. Criswell writes, "Billy Graham, beyond any minister of Christ

ever of the Holy Spirit that through Jesus Christ brings a change in men and women and a desire to



New building, Hillcrest, New Albany.



From Left to Right: Rev. C. Wayne Neal, pastor of Hillcrest; Emmett M. Boland, chairman of deacons; Rev. Gerald Martin, V-Pres. SBC Pastors; Dr. Clark H. Pinnock, New Orleans Seminary; Guy M. Houston, Chairman of Building Com.; Roy H. Sappington, Chairman of Finance Com.; Dorris L. Johnson, Chairman of Dedication Com.

Hillcrest, New Albany, Dedicates New Plant

Dedication services for the new \$150,000.00 Hillcrest Church property were held May 14 at New Albany. Rev. C. Wayne Neal is pastor of the congregation that was constituted as a church on July 11, 1965.

HMB Appoints 9 Missionaries

ATLANTA (BP) — The Southern Baptist Home Mission Board appointed nine career missionaries in May, including two missionaries to Puerto Rico.

The appointment of Mr. and Mrs. Donald T. Moore of Fort Worth as area missionaries to Ponce, Puerto Rico, brings to 14 the number of Southern Baptists —missionaries serving there.

The seven others appointed are:

Miss Ione Johns of New Orleans to Cherokee, N. C.; Mr. and Mrs. Joel C. Pistone of San Pablo, Calif., to Sacramento, Calif.; Orville H. Griffin, of Dayton, Ohio, to Cincinnati, Ohio; James H. Curran of Indianapolis, Ind., to Indianapolis; and Mr. and Mrs. Roy Bennett of Louisville, Ky., to Spanish language school in San Antonio.

Nothing is to be gained by judging harshly ourselves or some other person. To hold to a thought of condemnation does not solve problems nor dissolve hurts.

Going by way of the South-

Nonresident Enlistment Plan Finds Over 15,000 'Misplaced' Members

Dr. D. Lewis White, former Natchez pastor, now general administration consultant for the Education Division of the Sunday School Department of the Sunday School Board, has issued a progress report on the Nonresident Church Member Enlistment Plan sponsored jointly by his office and the Division of Evangelism of the Home Mission Board.

He says that the Nonresident Exchange Desk at the Baptist Sunday School Board received and forwarded 15,000 nonresident church members' names and addresses, from

Principal speakers were Dr. Clark H. Pinnock, New Orleans Seminary professor and Rev. Gerald Martin, Vice-president of SBC Pastors and Member of the Foreign Mission Board. Dorris L. Johnson was Chairman of the Dedication Committee and Emmett M. Boland is Chairman of Deacons.

The modern brick and glass building was erected on a 6-acre site, its tall white spire the focal point of a 28-room educational plant and a 275-seat sanctuary encompassing 10,264 sq. feet. Guy M. Houston is Chairman of the Build-

ing Committee and Roy H. Sappington is Chairman of the Finance Committee.

The movement to establish this new church began in the Missions Committee of First Church, New Albany, in the early 1950s. First Baptist deeded 4.83 acres of the 6-acre site to Hillcrest and is designating \$5000 per year for five years through the Cooperative Program to the new church. Rev. William F. Evans is pastor of First Church.

In its first fiscal year, Hillcrest was 40th in the state in per capita gifts to missions through the Cooperative Program.

WMS Director To Visit In Brazil



Miss Marjean Patterson

ern Baptist Convention in Miami, Miss Patterson left Florida by plane.

In Brazil she will visit mission points and missionaries in Recife, Salvador, and Rio.

At Recife, she will visit with Missionary Mattie Lou Bible, who is a student worker. During the time she is in that city, she hopes to make excursions into the surrounding area to visit Baptist churches and mission points, and to enjoy the scenery as well.

At Salvador she will visit the missionaries, Mr. and Mrs. Elton Johnson, Sr., parents of Miss Virginia Johnson, state YWA director.

At Rio, she will visit with Silvia Gobira, Brazilian who graduated from Mississippi College.

Born in Atlanta, Georgia, Miss Patterson received the B.A. degree from Carson-Newman College in Tennessee; the M.R.E. degree from Carver School (now merged with Southern Seminary) in Louisville, Kentucky; and the Master of Education degree from Mississippi College.

This trip to Brazil, which she is making at her own expense, could perhaps be called an anniversary celebration, as she has been with the Mississippi Baptist Convention Board for ten years,—eight years as YWA director and two years as WMS director.

In 1963 she attended the Baptist World Youth Conference in Beirut, Lebanon, and also visited mission points in Africa.



THESE CO-LIN STUDENTS were elected recently to the B. S. U. Executive Council. Left to right, front row, Dot Ainsworth, Magee; Nan Haile, Mendive; Aneta LeJeune, Crystal Springs; Frances Leonard, Boggs Chitto; Judy Jackson, Crystal Springs; Mary Alice Coleman and Brenda Cole, both of Magee. Second row, 1st, Steve Henry, Monticello; Kenny Walker, President; Fayette; Mike Grim, Brookhaven; Peggy Oline, Brookhaven; Charles Owen, Brookhaven; and John Tedlock, BSU Director.

The Church With A Future'

and within. From without, he said there would be humans like grievous wolves descending upon that little flock of Christians. They would spare not the flock! From within (and this is a fact we believe to underscore) there would arise men numbered among the believers speaking perverse things and trying to lead away the flock after heresy. Paul's words could not have been more prophetic nor true—for from that day until this the battle has continued—all the way from the Gnostic heresy to the present reincarnation of Gnosticism under the label "New Theology." "New Theology" is not new for it's simply the same thing from different men! It is the same philosophy with different lips articulating it! There has been the denial of the divinity of Jesus Christ from the first century until now. We're simply facing the same thing other Christians have faced. There's nothing new about the new morality—in fact, it's the old, old immorality and the new theology is not new for it's the same deviation other heretics have espoused from the days of Jesus Christ on earth until this very hour!

There is, however, a church within the church. Among those numbered on church rolls there are found the faithful. These can be designated in many ways but perhaps the terminology of the Old Testament is best. This group has been called "God's holy remnant." That remnant exists today and it's against this church that the gates of Hell shall not prevail! Jesus said it. I believe it and stand firmly upon it! That church—the Church With A Future—will bear several obvious characteristics. I believe it will be Captivated by Obsession, Cognizant of Obstacles, and finally Correlated by Obedience. Look first of all at this initial characteristic.

Captivated by Obsession

There is more than one way to revolutionize society. If you want to be a part of a revolution to turn the United States upside down, you may pull down everything, destroy all of the old forms, replace them, become an iconoclast. That's one way to revolutionize a society. Consider nothing sacred or holy and let the iconoclast drive with a firm foot foaming the accelerator! Destroy everything! Tear it all down! Start from scratch! That's one way to revolutionize society. Yet I call upon you to remember there is another way. One may also revolutionize society by filling the old forms with men of a new spirit! We can become fed up with our democracy, the way of life that we know in America. We can replace democracy with a dictatorship—or totalitarian rule. That's one way. May it please God prevent that from ever happening!

The second way of changing our way of life or corrupt democracy is to elect righteous men to positions of responsibility! Now this same principle holds true in the work in the Kingdom of God. When decadence is discerned in the work of the church, one may pursue one of two paths. You may destroy the church, remove it from the physical scene and start over . . . or you may replace the old forms with new men—men who have been transformed, not by a desire to elevate society, but who have been transformed by an encounter with Jesus Christ, men who have become new creatures in Jesus! When that's done, the church will be changed and the decadence will be removed.

Look at the ways of Jesus. He is our pattern. Jesus Christ never organized or led a protest march . . . not in all His earthly ministry. Jesus Christ never carried a placard. He never picketed the Roman Forum, though slavery was a permanent, insidious institution in His generation. Jesus did not use the methods of the modern iconoclast. He spent no time in a denunciation of Caesar or the Roman way. His methods were wholly different from ours, yet the result of the life and the ministry of Jesus Christ has been the abolition of slavery, the elevation of all human rights, and the salvation of all who believe. He possessed a magnificent obsession! His obsession was not with sociological things, his obsession was with soteriological things. He was not primarily interested in matters of sociology. He was interested in matters of salvation and redemption from sin! When He put His emphasis on that point all these other things fell into their proper category.

Recall the earthly ministry of our Lord. Coming forth from His wilderness temptation beginning the sublime task of reconciling the world unto Himself. He began by speaking with two men on a country road. What an inauspicious beginning! But those two men followed Him. Then He chose twelve, and out of those twelve Andrew found Peter. Peter found Nathaniel—and so it moved out. Our Lord didn't meet many people, but "as many as met Him were made whole!" This was the obsession of His life.

J. W. Krutch, in a very interesting little essay titled, "Eternity or the Franklin Stove," observed: "undoubtedly, then, the world has grown steadily more comfortable and the spread of comfort has not been confined merely to physical things. Not only has the rigor of the seasons been modified but the terror of the unknown world has been abolished as well, since he who gives up his hope of heaven may at the same time relieve himself of his fears of hell . . . we've added a great deal of security, and because security has its own dull comforts, for if we have not much to gain, neither do we have much to lose!" Jesus Christ was not obsessed by any such spirit of mediocrity! I believe Krutch is devastatingly accurate in his description of our day.

That's not the sort of obsession which controlled the life of the Lord Jesus Christ. He had no desire to live out His days on earth and finish with a record of no hits, no runs and no errors! How many of us are thus content? Jesus Christ risked His all to bring men to God, and Jesus Christ Who so risked and gave Himself said to all of us who follow Him, "as the Father hath sent Me, so send I you." Dear friend, have you ever inserted your name in place of that pronoun "you?" That's what the Christian faith is all about. "So send I you." He is our example. We are to follow His pattern.

Many of us have become obsessed with the matter of "image." We're concerned with what people think of us. We want to be liked, and yet most of us have fears that we won't be. Jesus Christ was not concerned with His image! Our concern is a deviation from the pattern of Jesus Christ. If our Lord had been concerned with what people thought, He never would have chosen the Via Dolorosa, the way of sorrows, nor the way of Calvary, for He died the most despicable of all deaths—crucifixion on a Roman cross—the death of a common thief! In so doing He died, one man for all men. He was not concerned for the opinions of human beings. He was concerned with pleasing the Heavenly Father. With that as His obsession He says to you and me, "so send I you." Jesus defined His own ministry in this way: "The Son of Man has come to seek and save that which is lost." The church with a future must be obsessed with the same obsession, seeking and saving those who are lost. This is our primary function!

The great Japanese Christian, Kagawa, spent the last twelve years of his life living in the most despicable, utterly horrid place in all the world. They say the slum area around Kobe, Japan, is filled with the most debased, depraved, diseased people in all the world. It was precisely to that spot Kagawa went to make his home living among those people because his life was captivated by an obsession—the same obsession which motivated Jesus Christ. That great Christian had set himself to the accomplishment of one goal in life. Do you remember what it was? His goal was to lead one million of his fellow Japanese to a saving faith in Jesus. While he lived in that area near Kobe, he contracted one disease after another which sapped his strength and ultimately brought about his untimely demise. Yet Kagawa identified himself with his people and with Jesus Christ! Now such an obsession in your life and mine will bring condemnation, criticism and misunderstanding. Someone will be quick to say, "he has become fanatic on the subject of religion." If we are worried about our image, we'll back down. We will try to placate people—even though we displease God. The church with a future—that church that will live forever must be captivated by an obsession.

There's another characteristic. Dear friends, we must be

Cognizant of Obstacles

I'm sure—every person here can give some sort of critique on the church of the 20th Century. You could describe what you feel are the ills besetting the church. In my judgment the one great ill, the sickness that will render the church impotent is neglect of the Holy Spirit. I wish that I knew more of Him and His ministry, but there is one thing I know. I know when my actions are prompted by His

CONGRESSMEN CONDEMN USSR SUPPRESSION OF JEWISH LIFE

WASHINGTON (BP)—More than 300 members of the U.S. House of Representatives have signed a joint statement condemning the suppression of Jewish spiritual and cultural life in the U.S.S.R.

The statement was timed to coincide with the beginning of the Passover season, sacred to Jews the world over.

The text of the statement points out that the Jews are the only Soviet nationality group to be denied schools

presence and I know when my life is lived by selfish and ulterior motives! I read again and again that second chapter of Acts, for there we have the first instance of captivity or possession by the Holy Spirit. What was the result of the Spirit's possession of that church? Why, when they went out from their prayer meeting people said, "they're drunk! They've been drinking new wine!" Those people didn't understand, yet one thing is true. Skeptics knew something was different about those folks. They knew that whatever was motivating them was not natural! They weren't continuing with "business as usual!" There was something completely changed about them! The only way nonbelievers and scoffers could explain it was to say: "why, they're drunk!" I've never been drunk. I don't know how it feels. I've never tasted beer, wine or whiskey and I thank God and my parents for that fact. However, I know some characteristics of drunkenness. The obvious characteristic is that the motor center of life is completely dominated by that narcotic! One does not act normally when he is under the influence of an alcoholic beverage! A drunk person is not normal. That's precisely true of the possession of the Holy Spirit in the life of a believer. When we walk out of our churches on Sunday morning about ten minutes after twelve to continue business as usual the world laughs up its sleeve at us. The world says, "Oh yeah, look at them. There's nothing different about them!" Dear friends, in all too many cases they're right. When we go out under the impulse of the Spirit of God, there is a new control in the motor center of our lives . . . a new motive and a new purpose. Only then does the world sit up and begin to take notice.

I believe our way of life probably is epitomized in the beatnik philosophy. The beatnik philosophy can be summed up in two words, and it has touched every one of us—whether we are clean shaven, well dressed or not. The beatnik philosophy is summed up in the words "ungrateful" and "undisciplined." Broadly speaking, it's the psychology of a spoiled child who has received so much so frequently that he has no gratitude. We've not disciplined ourselves. We don't even discipline ourselves when it comes to the externals of the Kingdom of God. Why, 70% of my congregation still quibbles about 10% . . . when a few are thinking in terms of 100%. Undisciplined. Ungrateful. We've grown up physically, but emotionally we still possess the characteristics of the beatnik philosophy.

I suppose that there are many other obstacles we could name but I'm very much aware of the growing cleavage between education and evangelism. In our denomination there are those who subconsciously or consciously believe that evangelism is a product of ignorance, while others believe the well educated must be anti-evangelical or anti-spiritual. There seems to be very little middle ground left for any who are not extremists. Let me hasten to affirm that our Lord never intended evangelism to be a haven for mediocrity. He was the greatest of all evangelists, and at the same time He possessed all knowledge. He was the greatest intellectual Who has ever lived in the history of the world.

A well educated person is not relieved of his responsibility to be a witness. A person who has received a good education is not exempt from his obligation to grow in the likeness of Christ! The man who possesses the ability to read and study the Bible yet refuses to read and study it is no better off than the man who does not possess the ability to read it. What good is the ability to read and study if we do not put it to use?

Reading the New Testament we come to the Book of Acts. There as we read we discover the glorious victory won by the forces of Jesus Christ in the Kingdom enterprise. Acts describes the thrilling story of how the gospel leaped over every known barrier until the conclusion of Acts where Paul is pictured in his own hired house in the City of Rome, the capital of the world, preaching the gospel undeterred. What a glorious and thrilling story it is!

Then we read the Corinthian correspondence. We find that what all of the armed might of pagan Rome was unable to do in retarding and abolishing the work of the Kingdom, disagreement among Christians was able to accomplish. The one thing that stymied Kingdom progress was not external persecution from all Rome's legions, but the one thing that retarded the work of the Kingdom was bickering and disagreement among the people of God! That, dear friends, remains as an obstacle with which the Church of the Future must ever contend. Well, if these are our obstacles plus many more, what is our common denominator? What is the cohesive factor that holds together the people of the Lord in the work of the church? In my judgment, that common denominator is to be

Correlated by Obedience

I don't mean obediency to the opinions of men. I don't mean obediency to modern theologians, as fine as they are. With all of the intellect of Barth, Bruner, and Tillich, plus the others, the obediency to which I am referring is obediency to Jesus Christ. Who said, "ye shall know the truth and the truth shall make you free." But add quickly to that. He also said, "I am the Truth." Now the truth Jesus was talking about is not always found in the opinions of men. Consequently we must return to our one primary source of information—the Bible. We must come again and again to that other source of information, which is experience, and re-affirm our commitment to Him. If there is a Kingdom there must be a King! If there is no King there is no Kingdom. We are citizens of the Kingdom of God and Jesus Christ is the King.

Do you remember the final exam Jesus gave Peter? He didn't question him about theology. He did that at a previous time. In the final exam He gave Peter, Jesus questioned him about emotion. Three times He asked, "Peter, do you love me?" That's the obediency which Christ demands and to which I am referring.

I saw an interesting cartoon recently in the *New Yorker* magazine. It pictured two rather seedy looking students walking across a college campus. One of them disheveled, beard, hair awry, etc., looked at the other one and said, "I have a desperate need for commitment, and what happens?" Then he answered his own question, "I'm offered a job!" Well, you could see the disgust written on his face. He had a desperate need for commitment and someone offered him a job! Dear friends, obediency to Jesus Christ involves a job. It's a job embodied in the Great Commission to the church to make disciples, baptize them, and teach and train them.

When I observe the morticians of the 20th Century standing greedily by, embalming fluid in hand ready to prepare the corpse of Christ's Eternal Church, I am reminded of a story by the Venerable Bead. He was one of those authors who lived back in the time of Cadman and those fellows. He described a weary plowman who one day looked up from his plowing and saw a great throng of people on the horizon rushing toward him. When the vanguard of that mass of humanity reached him, they began to shout at this plowman, "Haven't you heard? Haven't you heard?" He looked up from his plowing and asked, "Hear what?" They said, "Come on, the people as they descended en masse, raising a tremendous cloud of dust. As they continued down the road, after a few moments wearily he shrugged his shoulders and said, "Whether that be so or not, I do not know, but in the meantime I have plowing to do." Dear friends, this old world is coming to an end. But in the meantime, Jesus Christ has given us a job to do. It is a job that is to continue until that glorious hour when "the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign forever and forever."

ment said that the inequities imposed on Soviet Jews

"must be protested by everyone who values human rights of all individuals and all groups everywhere."

The list of signatures includes those of Congressmen with a wide variety of political views. Every state of the Union is represented.

Among the signers are Speaker John W. McCormack (D., Mass.), Majority Leader Carl Albert (D., Okla.) and Minor

ity Leader Gerald R. Ford (R., Mich.).

"The Cooperative Program has given to the church a single means of participating in many Christian endeavors. It, too, has been a challenge to grow the church to the end that the church may bring in the Kingdom through the agencies and institutions which define their support in part or wholly from the Cooperative Program." — C. Z. Holland, pastor.

Names In The News

Rev. John A. Williams of West Point, Mississippi, was ordained in services at the First Church, Graceville, Florida, May 18. Rev. Joseph R. Nannery, Jr., was in charge. A retired U. S. Air Force man, Mr. Williams is pastor of the Esto Baptist Church. He has completed a year at Baptist Bible Institute and plans to attend two more years, to receive the Diploma in Pastoral Training. Dr. Walter D. Draughon, Jr., dean of BBI, preached the ordination sermon.

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SEMINARY STUDENTS

Soul-Winners In The Crescent City

By Eugene N. Patterson

Through the Field Missions Department, the students of New Orleans Seminary carry on a continuing evangelistic emphasis. During the school year of September, 1966 to May, 1967, the first and second year students had this record: dealt with personally, 12,681; gospels and tracts given, 14,998; number of baptisms in churches served by students, 1707; number of other additions, 1971; number of conversions on streets, jail assignments and hospital assignments, 652.

This does not include the third year students and the faculty. Conservatively these figures would be increased by fifty per cent if they were included.

It can be stated without any question that in this cosmopolitan city of New Orleans, the gateway to South America, Southern Baptists have not only one of their finest graduate schools, in the New Orleans Seminary, but they have one of their greatest evangelistic movements.

This emphasis on soul-winning has been going on here

in the New Orleans Seminary every regular school week for the past fifty years. The students win enough people to Christ every week to start a New Testament church if they were all in one place.

1st. Biloxi Ordains Music Minister

First Church, Biloxi, on Sunday evening, May 21, held a special ordination service for their minister of music, Harold Hancock.

"The ministry of sacred music is one of the most effective ways of proclaiming the gospel. Thus, it is most appropriate that our church set aside by ordination one who has answered God's call, who has prepared himself, and who now devotes his full energies to the spreading of the Gospel," states Rev. Elton Gray, assistant to the pastor.

Rev. Larry Rohrman, pastor, delivered the charge to the candidate and to the church. Rev. Jerry Bryan preached the ordination sermon.

Mr. Hancock was born in Cullman, Alabama. He graduated from Samford University, Birmingham, and from New Orleans Seminary, with a Master of Church Music degree. He has devoted almost ten years to the ministry of music, having served several churches in Alabama. In July of 1966 he and his wife, Helen Lee Hancock, and small son, Bryan, moved to Biloxi.

GUEST CONDUCTOR



R. Paul Green
Houston Baptist College
Houston, Texas

SCHEDULE FOR YOUTH CHOIR RETREAT
(Similar Schedule also for Handbell Choirs)

7:00 A.M. Get Up
7:30 A.M. Breakfast
8:15 A.M. Worship
9:05 A.M. Classes (see below)
9:50 A.M. Break
10:00 A.M. Combined Rehearsal (with Paul Green)
11:00 A.M. Recreation (see below)
12:15 P.M. Lunch
1:00 P.M. Rest
2:00 P.M. Rehearsals (with individual directors)
3:30 P.M. Recreation
5:30 P.M. Supper
6:30 P.M. Discussion "Youth Wants to Know"
7:15 P.M. Combined Rehearsal (with Paul Green)
8:15 P.M. Break
9:15 P.M. Free Time
10:00 P.M. Devotions in Lounges
10:45 P.M. Lights Out

RECREATION WITH THE YOUTH IN MIND
MORNING AND AFTERNOON . . . SWIMMING, SAIL BOATING, BALL GAMES, SHUFFLEBOARD, FISHING, BEACH GAMES.

M. W. Rankin Dies

Rev. Manly W. Rankin, 70, of Roanoke, Va., emeritus foreign missionary, died Monday night, May 22, in a Roanoke hospital, after a long illness.

A funeral service was to be held Wednesday afternoon in Ridgewood Baptist Church, Roanoke, with burial in Eagle Rock, Va.

For 39 years Mr. Rankin worked among Chinese people in their homeland, in Malaysia, and in the United States. He spoke three Chinese dialects, Hakka, Mandarin, and Cantonese.

He had a Chinese name, Ming Li, which means "to understand the doctrine."

Mr. Rankin was the son of a Baptist minister and brother of the late Dr. M. Theron Rankin, who was executive secretary of the Southern Baptist Foreign Mission Board.

CLOTHING SENT TO VIETNAM CHILDREN: Members of the Bayview Baptist Church in Columbia, S. C., sent five boxes of clothing recently to the children of Bau Ou, a village in Vietnam, where a member of the church serves in the U. S. Army. Captain Thomas L. Taylor (left with back to camera) opens one of the five boxes while an interpreter talks to the village priest (background with hat). When the clothes were given to the children, they "laughed with happiness," and "sang and danced to entertain the soldiers," reported one soldier who was present.—(BP PHOTO)



FIRST CHURCH, FULTON dedicated their new \$100,000 educational annex (pictured above) on Sunday morning, May 14, at 11 o'clock. Each family brought a covered dish for the fellowship meal after the service.

First, Fulton, Dedicates Education Annex

Second Avenue Gives MoneyTree To Missionaries

Members of Second Avenue, Laurel, recently presented to Rev. and Mrs. S. Payton Myers a love gift as a token of appreciation for the work they are doing as missionaries in Nigeria, Africa.

This gift, a heavily laden money tree, was sponsored and "planted" by the Adult Choir. Mrs. Jack Headrick, president, and Mildred Valentine, choir director, made the presentation. Rev. Tom F. Rayburn, pastor, also presented to the Myers a special gift on behalf of the church.

Rev. and Mrs. Myers, now on furlough, have been active members of the Second Avenue, Laurel, congregation, and of the church's Adult Choir, since last September.

Appointed to their field of service by the Foreign Mission Board in 1963, they have made many speaking appearances in the churches throughout the Laurel area, and all over Mississippi, during this, their first furlough.

The Myers, with their three children, David, Allan, and Amy Lou, will be leaving the States on June 30 to return to Nigeria.

Terry Appointed News Director

LOUISVILLE, Ky. — Bobby S. Terry, 1965 graduate of Mississippi College, has been appointed Director of News Services at Southern Seminary effective June 1. He will fill the vacancy created by the promotion of Pat Pattillo to executive assistant to the president.

While attending Mississippi College, he was general news writer for the public relations department of the college and section editor of the college newspaper, *The Collegian*.

He goes to this position from the Salem Church, Worthville, Ky., where he is pastor. Previously he served Ridgecrest Church, Jackson, as minister of youth and Port Gibson Church as minister of music.



DR. CHESTER L. QUARLES, pictured at right, executive secretary, Mississippi Baptist Convention Board, Jackson, was guest speaker for the dedication of First, Fulton's new educational annex. Rev. W. M. Daves, pastor, is at left.

Woman's Missionary Union

Girls Auxiliary Camps

Policy adopted by Mississippi WMU:

1. Mississippi WMU exists to assist the churches. Girls' Auxiliary Camps should be planned to reflect this basic principle, and should be the final test in evaluating the camping program.
2. We recognize that GA camping is different from just camping, or even just Christian camping. Whatever elements that make this difference should be found in a camp that bears the GA label.
3. That these are the objectives of GA Camps:
 1. To assist churches with their tasks of: (1) teaching missions to girls, (2) leading girls to participate in missions.
 2. To provide learning experiences in small groups which aid character development and decision-making, and which lead to vocational considerations.
 3. To encourage spiritual decisions at the level of the girl's readiness.
 4. To develop in campers the ability to get along with peers and adults.
 5. To provide opportunities which develop leadership skills.
 6. To utilize the out-of-doors in helping to appreciate God's creation.
 7. To provide activities which relate to the total development of the girl.
 8. To encourage a camper's loyalty to the church to which she belongs.
 9. To provide opportunities for self-understanding and evaluation.

1967 Camp Personnel

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Barbara Christine Blair, Jane Elizabeth Bradley, Brenda Buckley, Martie C. Cowart, Mary Alice Eubanks, Jenifer Lyn Henderson, Clara Elizabeth Legg, Margaret Lee, Sandra Lee Luse, Carolyn Mills Martha Sue Nester, Gloria Gene Mitchell, Martha Ann Ridgeway, Wanda Carol Rounsville, Anice Skelton, Sandra Smith, Dixie Wiggins.

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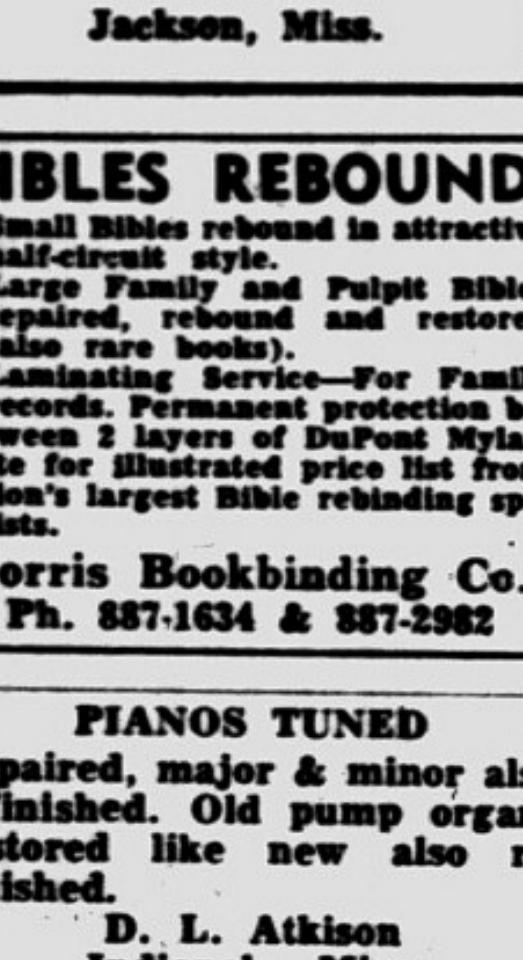
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Names In The News

Rev. John A. Williams of West Point, Mississippi, was ordained in services at the First Church, Graceville, Florida, May 18. Rev. Joseph R. Nanney, Jr., was in charge. A retired U. S. Air Force man, Mr. Williams is pastor of the Esto Baptist Church. He has completed a year at Baptist Bible Institute and plans to attend two more years, to receive the Diploma in Pastoral Training. Dr. Walter D. Draughon, Jr., dean of BBI, preached the ordination sermon.

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The Sunday School Lesson

THE INTERNATIONAL LESSON— LIFE AND WORK CURRICULUM— The Conversion Of Saul

By Clifton J. Allen
Acts 9:1-31

DAVID FORD, from Waco, Texas, will sing at Harrisburg Church, Tupelo, June 1, at 8:00 P.M. Mr. Ford is an outstanding bass soloist—having received his A. Mus. degree from Baylor University, Waco, Texas. He did graduate study at Southern Seminary. He was soloist for the Robert Shaw Chorale; soloist with the Cleveland Orchestra; and soloist with Baylor University Symphony. Mr. Ford was 1961 winner of annual Shreveport Symphony Young Artists; 1961 Regional Finalist in Metropolitan Opera Auditions; and was awarded honorary membership in 1960 to American Guild of Musical Artists. The public is invited.

The conversion of Saul of Tarsus may be called the most important single event, following Pentecost, in New Testament times. It transforms the foremost enemy of Christianity into the foremost ambassador of Christ. He became the apostle to the Gentiles and the writer of a large number of the books of the New Testament. Saul's conversion was a sublime illustration of the grace and power of God. It is one of the strongest proofs of the resurrection of Jesus. The bloodthirsty persecutor met

Jesus on the Damascus road, and forever after he was a new man.

The Lesson Explained ENCOUNTER WITH JESUS

He was a Jew, born in Tarsus, splendidly educated in Greek culture, and trained for a rabbi at the feet of Gamaliel, the greatest teacher of the day. So zealous was he for the religion of his fathers that he became the leader of a general persecution of the Christians. His murderous hate had a depth of feeling beyond expression. He now obtained letters of authority to carry forward the same violent persecution in Damascus.

But on the Damascus road, Saul met Jesus of Nazareth. In that encounter Saul discovered his emptiness of heart, the reality of Jesus Christ, and the riches of God's grace in reconciliation and forgiveness and newness of life.

FROM PERSECUTOR TO PREACHER (vv. 19-22)

Following his baptism, Saul tarried some days in Damascus. Immediately he began preaching Christ, "that he is the Son of God." The zealous rabbi, the murderous persecutor, who had made havoc of the church in his assault on the Christians and who had come to Damascus with the same violent intent, was now proclaiming the deity and messiahship of Jesus.

IN THE SCHOOL OF EXPERIENCE (vv. 23-31)

The lesson passage does not tell of Saul's visit to Arabia (see Gal. 1:17). Almost certainly, this visit took place following period of days of witnessing in the synagogues of Damascus. Saul needed to retire into solitude for reflection and meditation to reconstruct his whole spiritual outlook in keeping with his experience. He needed to reconstruct his life purpose around the will of God in Christ.

When Saul returned from Arabia to Damascus, he surely began again to give a witness to the truth about Christ. He preached Jesus with such power that a plot was laid against his life. Saul's friends, fellow disciples, devised a way for his escape. He now turned his face toward Jerusalem. Not surprisingly, the Christians in Jerusalem were slow to receive him. Barnabas was the first of the Christians to give him welcome and accept him as a servant of Christ. A few days of blessed fellowship with the believers in Jerusalem followed. Saul could not refrain from preaching the Lord Jesus. Naturally, he tried to convince former friends and acquaintances, particularly the Greek-speaking Jews in Jerusalem, but immediately they began to devise ways to kill him. Therefore he departed for Tarsus.

Truths to Live By
Christian conversion calls for serious reflection and constant thanksgiving. The sacrifice of Christ on the cross was related, for it is the basis for God's forgiveness of sins. All this was a miracle of God's grace.

Christian conversion is an imperative need. — Without conversion, the person of accountable age is spiritually lost.

Every Christian needs a time of solitude. — Every Christian needs, in some measure, an Arabia experience. He needs to think through his encounter with the living Christ, his experience of becoming a Christian, his understanding of God's feeling toward all men, and his awareness of the divine purpose in his life.

By Bill Duncan
Ephesians 2:11-22

The first half of Chapter 2 tells us of the redemption which the believers have experienced. The last half emphasizes the experience of the body of the believers and tells how through the redemption in Christ both Jew and Gentile have been made into the family of God. In this passage, even in Paul's day, God's purpose of unity had already begun to be realized in Christ. In Christ redeemed Jews and Gentiles, representing the two hostile sections of humanity, had been reconciled to one another.

Separation from God 2:11-12

The separation of the Gentiles from God is indicated both by a physical sign and a spiritual state. The physical sign was uncircumcision. Although this was made in the flesh by human hands, this was a boast of the Jews and the sign of their superior privilege over the Gentiles. The spiritual state of the Gentiles before they became believers corresponds with their physical sign. They were alienated from commonwealth of Israel which God had chosen as his own people. As Gentiles they had no hope of Israel which God had chosen as his own people. As Gentiles they had no hope of salvation in this life or the life to come. Their total condition of the Gentile is described as without God. They were without hope in the true and living God who has revealed himself in Christ Jesus our Lord.

The Gentiles were the objects of Jewish contempt. For a Jew to enter a Gentile's house was to make the Jew ceremonially unclean. The contempt was strong, it was not lawful for a Jew to aid a Gentile woman even in her hour of childbirth. The Gentiles were referred to as the uncircumcision. For the Jews to proudly refer to themselves as "circumcision" was the symbol of their separation as an outward vote, void of the true spiritual reality.

Vaughn says there are five descriptive phrases describing the true spiritual deprivation involved in their being Gentiles. (1) They were "without Christ". The Gentile neither knew nor expected the Messiah. (2) They were "aliens from the commonwealth of Israel." They were outside the circle of God's chosen people. (3) They were strangers from the covenants of promise. They have no share in the promise of the Messiah. (4) They have "no hope". They desired a better life but the Gentile did not expect spiritual deliverance. (5) The Gentiles were without God in the world. They had no God to guide and save them.

Reconciliation To God 13-18

The little word "now" speaks of a new condition which is just opposite to the condition described above. The Gentiles who once were separated from Christ are in Christ and a part of the citizenship over which the true God is the ruler. The term "in the blood of Christ" refers to the sufficient redemption wrought by Christ. It is by faith in this redemption that makes possible the acceptance of all people into the new people. This makes possible the reconciliation of man to God and peace.

There is first the price of peace (2:14). Now Christ is declared to be our peace, who has broken down the wall. The barrier of the wall referred to the wall dividing the court of the Gentiles and the Jews and the hostility between these races. Christ is the one who has broken down the wall, making all who believe in him one new people.

There is the price of peace (2:15-16). The great barrier Paul calls "the law of commandments in ordinances." Jesus in his incarnation and redemption has abolished all these barriers by setting aside and making meaningless as far as religious matters are

concerned all of these practices which had been precious to the Jews but repulsive to the Gentiles. Through the redemptive work of the cross Christ has put to death that which constituted enmity between Jew and Gentile. He has reconciled them, one to another and he has brought them as one spiritual body into right relationship to God.

There is the preaching of peace (2:17-18). While Christ was on earth he preached peace, but his most meaningful sermon was the cross itself. He preached to all the men the same message, that in God's presence there is to be peace. In the one body there is only one Spirit. Some see this as saying the body is characterized by one spirit. Others say that the Holy Spirit introduces us to the Father through the redemptive work of Christ.

Habitation with God 2:19-22

The idea of citizenship always brings to mind the thought of the privileges of Roman citizenship. But Paul refers to a higher citizenship where God is the ruler and all his people the subjects. They have come to be fellow citizens who are God's people. They have come to be members of the very household of God.

The idea then moves to consider this new people as a building. This building has Christ as its foundation or corner stone, and Christians are the materials used in the construction. The prophets and apostles were those who were spokesmen for God. In Christ "each several building fitly framed together growth into a holy temple in the Lord", ASV. It is perhaps correct to see each local congregation as ever building. A true congregation is joined together with other congregations and grown into a temple in the Lord. The entire building process has as its goal the perfecting of a great spiritual dwelling place for God.

Paul emphasizes that in Jesus there is a seat and a place for everyone of us and for all men in the family of God. The unity of the family or building comes from Christ. The church when she does not propagate the point of one body of men, but gives a house where the Spirit of Christ can dwell and where all men who love Christ can meet in that Spirit.

O'BRIEN INFANT DIES

Michael Conor, infant son of Rev. and Mrs. William R. O'Brien, missionaries to Indonesia, died Wednesday night, May 10, in Baylor University Medical Center, Dallas, Tex., where he was born five days earlier.

A graveside service was to be conducted at Laurel Land Cemetery, Fort Worth, Tex., Friday morning, May 12, by Pastor James E. Coggins, of Travis Avenue Baptist Church, Fort Worth, and Pastor Bruce McIver, of Wilshire Baptist Church, Dallas.



WILLIAM CAREY COLLEGE'S most outstanding award, the Jenkins-Chastain Citizenship Award was given to senior Nathan Barber, Meridian, and junior Susan Epperson, Mobile. It is given annually to one man and one woman student who most fulfill the ideals of Christian citizenship on the campus. Nathan, the son of Mr. and Mrs. W. A. Barber, has served as youth director at First Church, Wiggins, and will enter New Orleans Seminary in September. Susie is the first woman student to be elected president of the Baptist Student Union, and will begin serving June 5. She will spend ten weeks this summer in Liberia, Africa, as a student summer missionary. She is the daughter of Mr. and Mrs. J. V. Epperson.

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WOODY GUNNELS was recently licensed to the ministry at Central Church, McComb, Miss. Rev. Bob G. Lynch is the pastor.

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WITH TRAVEL FELLOWSHIP

Bruce Bids Pastor Bon Voyage

On May 23, First Church, Bruce, honored their pastor, Rev. Kermit McGregor, with a surprise "Travel" Fellowship Supper on the eve of his departure for a Holy Land Mission Tour. Arrangements were under the direction of Miss Winnie Davis, President of the W.M.U.

The wall behind the speakers table contained a large map of the countries which he will be visiting with a gold cord marking the various stops he will be making. Tables were lined with small cars and planes hung from the ceiling. Centerpiece for the speaker's table was a large world globe.

Greetings were extended



Rev. James A. Case

REHOBETH CALLS CASE

Rev. James A. Case has resigned the pastorate of New Hope Church, Coffeyville, to accept the pastorate of Rehobeth Church, Rankin County, near Pelahatchie.

He and his wife, the former Freda Ann Smith of Brookhaven, and four children, Mary, 9, Jimmy, 7, Angela, 6, and Reggie, six months, have already moved on the field.

At New Hope, Mr. Case led in remodeling the pastorum and in the purchase and payment for a new air-conditioning unit and a new piano.

NEW HOPE HOMECOMING

Homecoming is slated for New Hope Church, Lafayette County, on June 4. Rev. James Barmer will preach the 11 a.m. sermon. Lunch will be spread at 12, followed by singing in the afternoon. The pastor, Rev. J. W. Massie says "Everyone is welcome."

1st, Vicksburg Sponsors First Training Course

The Training Union Department of First Church, Vicksburg, recently completed its first Leadership Training Course. The six-month Sunday evening program was designed to give fundamental training to church members having potential for leadership.

Eleven members completed the course. They were Mrs. Charles H. Caldwell, Aldred W. Faulk, Mrs. E. D. Hart, Dale Hart, Mrs. Richard Havron, Dr. Chester W. Masterson, Mrs. Chester Masterson, Mrs. W. C. McAuley, Mrs. Pat McLain, Durwood L. Tadlock, and Calvin O. West.

The course was presented in five basic units each being taught by a different teacher. The units and teachers were: Developing Leadership Skills, Calvin O. West; Understanding The Bible, Dr. E. B. Martin; Understanding Baptist Doctrines, J. P. White; Exploring the Work of Our Church, David Haworth; and Observing Our Church at Work, Udelle Jones.

Dr. John G. McCall is pastor of First Church and Lloyd Tanner, Sr. is Training Union Director. Dale Hart is Director of Leadership Training.

BMC Announces Summer Session

Blue Mountain College announces its 1967 summer session — June 6-August 18. All persons interested in attending should submit an application for admission no later than May 30, 1967. Registration for the first summer term will be June 6 in the Lawrence T. Lowery Administration Building with classes to begin June 7. Registration for the second term will be July 12. A maximum of twelve semester hours may be earned during the summer — six each term.

For additional information or application forms contact G. Edward Ludlow, Director of the Summer Session, Blue Mountain College, Blue Mountain, Mississippi 38601.



FURRS CHURCH, Route 3, Pontotoc, will dedicate its new auditorium on Sunday June 4. An all-day program is planned with singing, preaching, and fellowship. Rev. J. C. Mitchell, Associational missionary of Pontotoc County, will bring the dedication sermon. Former Pastors will be special guests and will be speaking during the day. Dinner will be spread at noon by the ladies of the church. Rev. W. G. Dowdy is pastor; W. L. Malone is chairman of deacons, and David Butler, Chairman of Building Committee.



The Men's Brotherhood of the Grace Memorial Church, Gulfport, presented their pastor, Rev. Charles C. Brock with the keys to a new 1967 automobile. The President, E. L. Tucker, left, is making the presentation with some of the Brotherhood members seen in the background. President Tucker made the request in behalf of the church, that it be worn out in the service of the Lord. Grace Memorial Church has a very active Brotherhood that meets each first Sunday morning for an inspirational breakfast and fellowship. Attendance averages between 45 to 60 at each breakfast.

Pilgrim's Rest Plans Homecoming

Pilgrim's Rest Church near Crystal Springs will observe Homecoming Day on Sunday, June 4.

Rev. Finley Evans, pastor, will bring the message at the 11 o'clock service.

Lunch will be served on the grounds; all friends and former members of the church are invited.

Revival Dates

Union Church, east of Sardis (Panola): June 5-11; services at 10 a.m. and 7:45 p.m. Monday through Friday; Rev. Joel Sturdivant, Golden Acres, Texas, evangelist; Rev. Ben Toole, pastor.

If you would be loved, love and be lovable. — Benjamin Franklin.

DEVOTIONAL

Lord, Teach Us To Pray

By Horace Carpenter, Pastor, Roxie

Luke 11:1

"Lord teach us to pray." Prayer is a must for the Christian, the Child of God. It is as important and as necessary to our spiritual life as breath is to our physical life. Prayer is communication between the individual Christian and our Heavenly Father. Someone has said, "Prayer is communication between the great I AM of the universe and I." It is a personal confrontation with God.

I. FOR MOST OF US PRAYER INCLUDES THE THINGS WE WANT.

The Lord has promised to supply our needs. But too often we stress far more than our needs; we emphasize our wants. We ask the Lord for health, happiness, prosperity, strength, forgiveness of sin, and a multitude of other things. We may even offer thanksgiving and gratitude to our God. There is really nothing wrong with any of this; all of these things should be a part of our praying.

But do we consider as Jesus did — "Not my will, but thine be done?"

II. PRAY FOR ONE ANOTHER.

This is termed intercessory prayer and it is good. It is good, for we who pray and it is good for the individual who is being remembered at the place of prayer.

Quite often I receive a request: "Brother Pastor — My child or my loved one is facing serious surgery or is very ill. Pray for them." Beloved, I believe in praying for the sick; this is an important ministry. We don't do enough of it.

BUT — It has become a rare thing to receive a request — "My wife — son — or loved one is lost. Will you pray that they might be saved?" I am burdened for them.

OR — "My son — my neighbor — my friend has drifted into sin and away from the church. Will you pray with me that they might repent of their sin and return to the Lord?"

I believe that the New Testament teaches us that we are to pray for one another, and that the spiritual needs may come first. One of our tragic weaknesses is the lack of spiritual concern to pray and request prayer for spiritual needs.

III. PRAY FOR SPIRITUAL RESOURCES—DEPTH.

Eph. 3:16b — "to be strengthened with might by his Spirit in the inner man."

This is our great need. Don't you sometimes feel your weakness, your spiritual limitations, your powerlessness in living for God? We need to grow spiritually. Sooner or later difficulties, trials, testings, personal problems, serious illness, bereavement will come into the lives of each of us. Do we have the spiritual resources, the strength in the inner man to support us when these difficult hours come upon us? So it is that day by day we have the need to pray for spiritual resources, for strength in the Lord. This is a constant need as long as there is life. It is a need that must be met day by day.

"Though our outward-man perish, yet the inward man is renewed day by day."

II Cor. 4:16

Calvary, Pascagoula, Brotherhood Serves Breakfast To 28 Policemen

On Sunday, May 21, the Brotherhood of Pascagoula's Calvary Church served breakfast for the men of the Pascagoula Police Department. The breakfast, attended by 28 of Pascagoula's 45 policemen, was held in connection with

the Jackson County observance of Law Enforcement Appreciation Week.

D. L. Lawrimore, Brotherhood Director and former law officer, made the speech of appreciation to policemen. T. G. Goree, Brotherhood Presi-

dent, read appropriate scripture from I Peter 2:13-17. Pas-

cagoula Police Chief Owen Davis then addressed the group.

Also taking part on the program were Rev. James V. Miller, Associate Pastor, and Rev. Byron E. Mathis, pastor of Calvary Church.

Huntsville Church Will Provide Missionary Home

Weatherly Heights Church, Huntsville, Alabama, is providing a rent-free, partially furnished home for a missionary family on furlough. The handsome, split-level residence was purchased new in June 1964, and was used for over two years as a "headquarters building" for the church. The house consists of four bedrooms, two baths, large den, study, and a two-car garage. The time will be limited to one year for each family.

Huntsville is the home of Redstone Arsenal, Marshall Space Flight Center, and has many industrial, cultural and educational facilities. The city is approximately 100 miles from three major cities — Birmingham, Alabama; Nashville, Tennessee; and Chattanooga, Tennessee.

For further information and details, contact the Weatherly Heights Baptist Church, P. O. Box 4442, Huntsville, Alabama 35802 Harold A. Shirley, Pastor.

Gilfoyle Girls To Speak In Natchez, Picayune

Churches in Natchez and Picayune will be the targets of teams of student visitors from Mississippi Baptist Hospital's Gilfoyle School of Nursing Sunday, June 4.

The students will present programs during the evening worship service in the Emanuel Baptist Church in Natchez and the First Baptist Church in Picayune. These programs are presented as part of a state-wide effort to inform Mississippi Baptists about the Gilfoyle School of Nursing.

Some of the students assisting with the program will be local girls. Accompanying the group to Picayune will be Linda Farrell and Janet Jarrell.

Area girls assisting in the program at Natchez' Emanuel Baptist Church will be Beverly Glisson, Carolyn Chance and Diane Whitley, all of Natchez, and Rebecca Bush of Fayette.



Noxie Taylor

First Church, Louisville Calls Music Minister

First Church, Louisville, Rev. Vernon May, pastor, has called a new minister of music. He is Noxie J. Taylor, formerly minister of music at Temple Church, Ruston, La.

Reared in Laurel, Mr. Taylor graduated from Mississippi State University, and received the BSM and MSM degrees from New Orleans Seminary.

Other places he has been minister of music include First, Holly Springs, Miss., and Cascade Church, Atlanta, Ga. He served two years in the U. S. Navy.

Americana Recording Studios recently released a recording by Mr. Taylor, entitled SOUND HIS PRAISE, on which he sings a collection of American folk hymns.

REVIVAL RESULTS

First Church, Columbus: May 14-21; Bo and Dick Baker, evangelists of Dallas, Texas; for baptism — 42; by letter — 10; rededication — 83. Dr. S. R. Woodson, pastor.

dent, read appropriate scripture from I Peter 2:13-17. Pas-

cagoula Police Chief Owen Davis then addressed the group.

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For further information and details, contact the Weatherly Heights Baptist Church, P. O. Box 4442, Huntsville, Alabama 35802 Harold A. Shirley, Pastor.

Forest Adds Staff Member

A. V. Windham, Jr. has accepted the position of Minister of Education and Youth at Forest Church.

Mr. Windham graduated from high school in his home town of Bay Springs. He received his B.S. Degree from William Carey College where he served as president of the Baptist Student Union. He received the Master of Religious Education degree from New Orleans Seminary. Since 1965 he has been serving as Minister of Education at East Howard Church, Biloxi and teaching Business Education in the Biloxi School system.

He is married to the former June Rieben of Bay Minette, Alabama. They have two children, Dwayne, 3, and Dawn, 1.

Rev. Frank W. Gunn is pastor and Syd Doty is minister of music at the Forest Church.

The stork is the bird with the long bill. The doctor is the bird with the big one.

Friend meeting an old pal after many years: "And did you marry that girl of yours, or do you still cook your own breakfast and mend your own clothes?"

"Yes."

The pelican switched from sardines to herring, explaining that the smaller fish simply didn't fill the bill.

When a man has aged he's usually in his anecdote.

A sensible gal is not as sensible as she looks because a sensible gal has more sense than to go around looking sensible.

He is married to the former June Rieben of Bay Minette, Alabama. They have two children, Dwayne, 3, and Dawn, 1.

Rev. Frank W. Gunn is pastor and Syd Doty is minister of music at the Forest Church.

The 32 - voice Children's Choir from Rachel Sims Memorial Mission, New Orleans, Louisiana, will present a program of special music at Beacon Street Church, Philadelphia, Pa. at 8 p.m. on June 20.

This choir will be on its summer tour and will stop off at Beacon Street enroute to Atlanta, Ga., according to Rev. H. S. Rogers, pastor.

Dr. N. A. Bryan, 77, emeritus Southern Baptist missionary to China and Korea, died Sunday night, May 21, in the Baptist Memorials Geriatric Hospital, San Angelo, Tex., where he had been a resident for six years.

A funeral service was to be held at Lakeside Baptist Church, Dallas, Tex., Wednesday morning, conducted by Dr. Charles L. Culpepper, Sr., an emeritus missionary with whom Dr. Bryan had served in China, and Rev. Carl J. Duck, pastor of the church.

Dr. Bryan began Southern Baptist medical mission work in Korea during the Korean war. In December, 1951, he, a Korean doctor, and two Korean nurses opened a clinic

PORTUGUESE CHURCH RENOVATED

Cedofeita Baptist Church, in downtown Oporto, Portugal, recently finished a thorough renovation of its building. The new auditorium, with decor of contrasting stucco and Brazilian wood, seats 350 persons, making it the largest auditorium Portuguese Baptists have, and there is space for an equal number in the educational rooms.

The fresh-air circulating system is believed to be the first installed in a church building in Portugal. The pastor is Rev. Jose Goncalves, president of the Portuguese Baptist Convention. The convention comprises 31 churches, with 1,700 members. Sixteen of the churches now have buildings.

White Oak To Honor Pastor

On Sunday, June 4, White Oak Church (Smith County) will honor the pastor, Rev. Q. E. Floyd and Mrs. Floyd, commemorating the 10th anniversary as pastor of the church. Open house will be held at the pastorage from 3 to 5. The public is invited.

Bethesda Homecoming

Bethesda Church, Hinds County, founded in 1846, will have homecoming Sunday June 4. Guest speaker will be Rev. R. A. Langeley of D'Lo, a former pastor for 20 years. Following the morning services dinner will be served on the grounds. The public is invited, states Rev. Charles Rogers, pastor.

Bowlin Sets HOMECOMING

Bowlin Church, Attala County, is making plans for Homecoming Day on Sunday, June 11. There will be all-day services with dinner on the church grounds. Rev. W. D. Ross, pastor, will preach at the morning service. All former members and friends are invited.

Off The Record

Seated in a crowded bus, A thing that I despise Is to see a lady stand — That's why I shut my eyes!

A reckless driver drives as though he owned the road while a careful driver acts like he owned his car.

Exasperated wife to husband: "You just seem to take delight in spoiling other folks' holidays. Last time you fell in that duck pond and ruined our day and now the first thing you do is to go and get stung by a hornet."

The stork is the bird with the long bill. The doctor is the bird with the big one.

Friend meeting an old pal after many years: "And did you marry that girl of yours, or do you still cook your own breakfast and mend your own clothes?"